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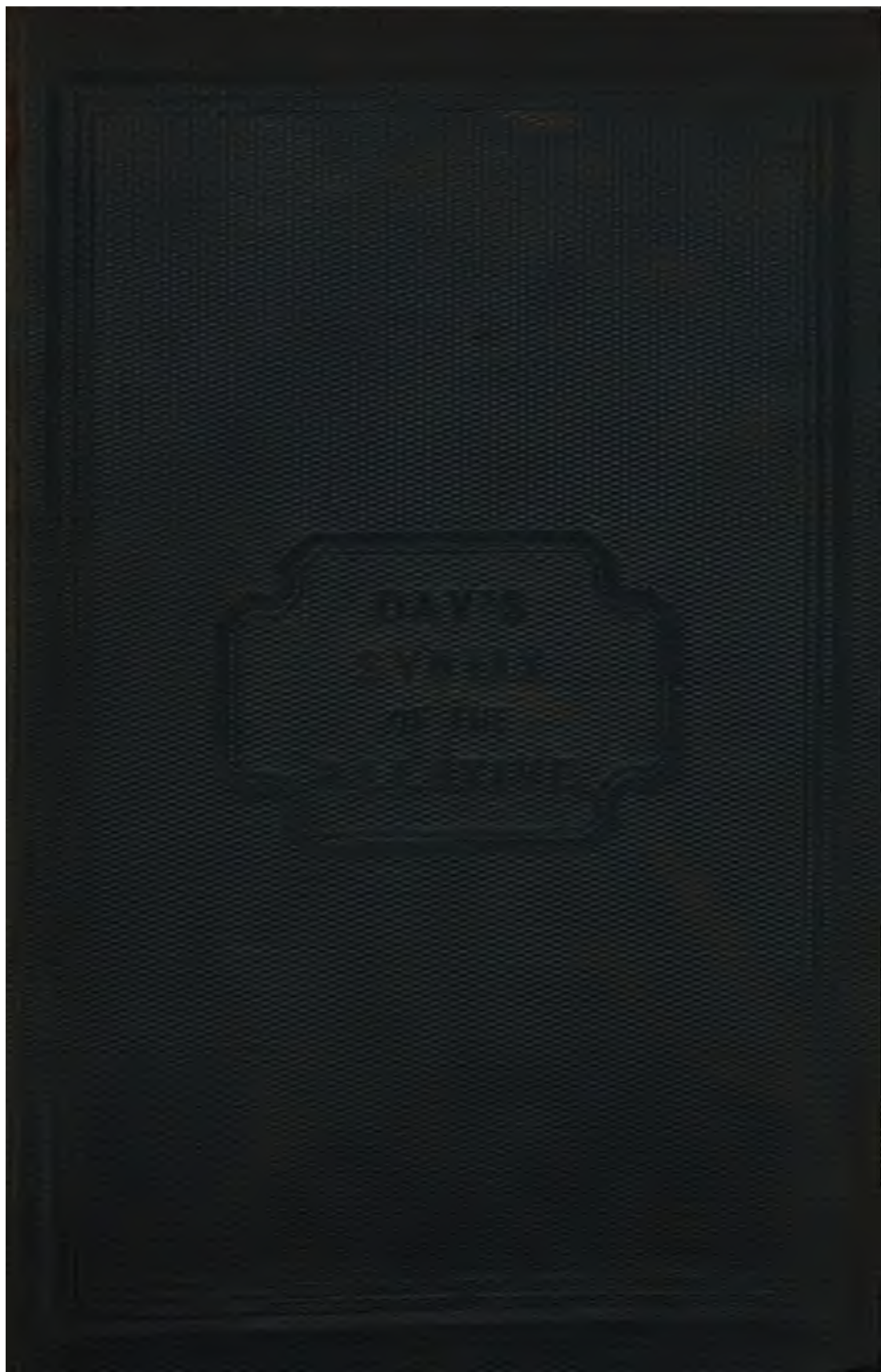
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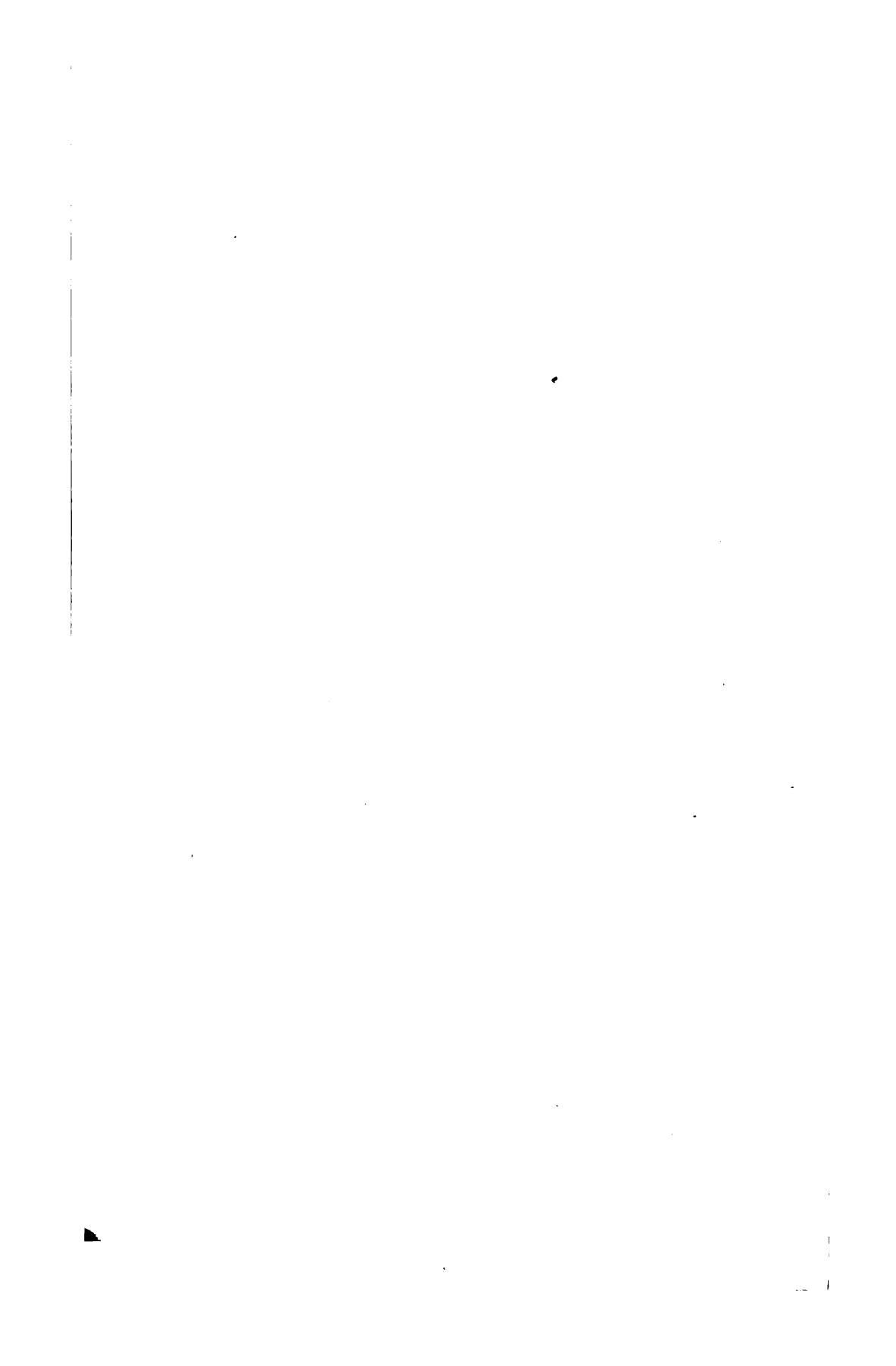
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THE
SYNTAX
OF THE
RELATIVE PRONOUN

AND ITS COGNATES ;

COPIOUSLY

ILLUSTRATED BY EXAMPLES FROM THE LATIN AND
GREEK TONGUE.

BY

ALFRED DAY, LL.D.

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THE following Work is a reprint, greatly enlarged and corrected, of a pamphlet published some few years back by the Author, and has so far lost its original form and gained in illustration, that it may be regarded as altogether new. It is not a mere compilation of the labours of other scholars, as, indeed, will be apparent on slight inspection. It would have been easy to have rendered the volume more complete by further reference to the many grammatical authorities who have travelled partly over the same ground; but this has been avoided, it being quite needless to multiply works of mere extract, while the originals are so accessible as they are. The Author puts it forward merely as a collection of examples furnished by his own reading, and such occasional commentaries as are to be met with in modern editions of the classics, noted down at the time, and afterwards arranged. If these pages have any value at all, that value will not be diminished by their having originated in this way, or from few authorities having been consulted; neither will it be objected, by any person of sufficient judgment, that the range of quotation is too limited, and confined principally to authors read commonly in schools, since it is within this range chiefly that it is meant to be of use.

With regard to many of the examples, quoted in the course of these pages, different editors have adopted different readings or conjectures, for the purpose of obviating difficulties, real or supposed, which are probably, after all, unnecessary. It is true, that if we suppose some of these emendations to be based on sufficient authority, these examples may not always bear upon the support of the views for which they are here exhibited. The Author's object

has been rather to show, by a collection of corresponding instances, that the integrity of many passages, in the form in which he has quoted them, may be defended. Beyond a doubt, editors have too freely indulged in adverbial marks, hyphens, parentheses and breaks, from want of a sufficiently comprehensive Syntax, such as would explain certain apparent difficulties; and to a similar cause are to be attributed many textual alterations, adopted solely with a view to bring the cases within the scope of ordinary rules. The great success which has attended the labours of modern German editors, in the revision of the text of their authors, is, however, pretty generally admitted, and although the differences are sometimes unimportant, as respects the sense, yet, in many cases, great service has been done to classical literature, by bringing apparent anomalies under extended grammatical rules, and not unfrequently vindicating the integrity of the ordinary copies. He has not deemed it necessary, therefore, to notice different readings always wherever they occur, as he does not presume to settle these any further than by placing the examples, as selected, in juxtaposition with parallel examples noted by him in the authors referred to, leaving the reader to adopt or reject his view as the balance of evidence may incline. With these few preliminary observations, intended to protect himself against the charge of inattention or unfairness, he leaves the subject in the hands of those whom it may concern, or who are desirous of pursuing it further than he has been able to do, believing that he will, at least, be allowed the merit of having brought together a large mass of examples, well adapted to illustrate that department of syntax to which he has confined myself.

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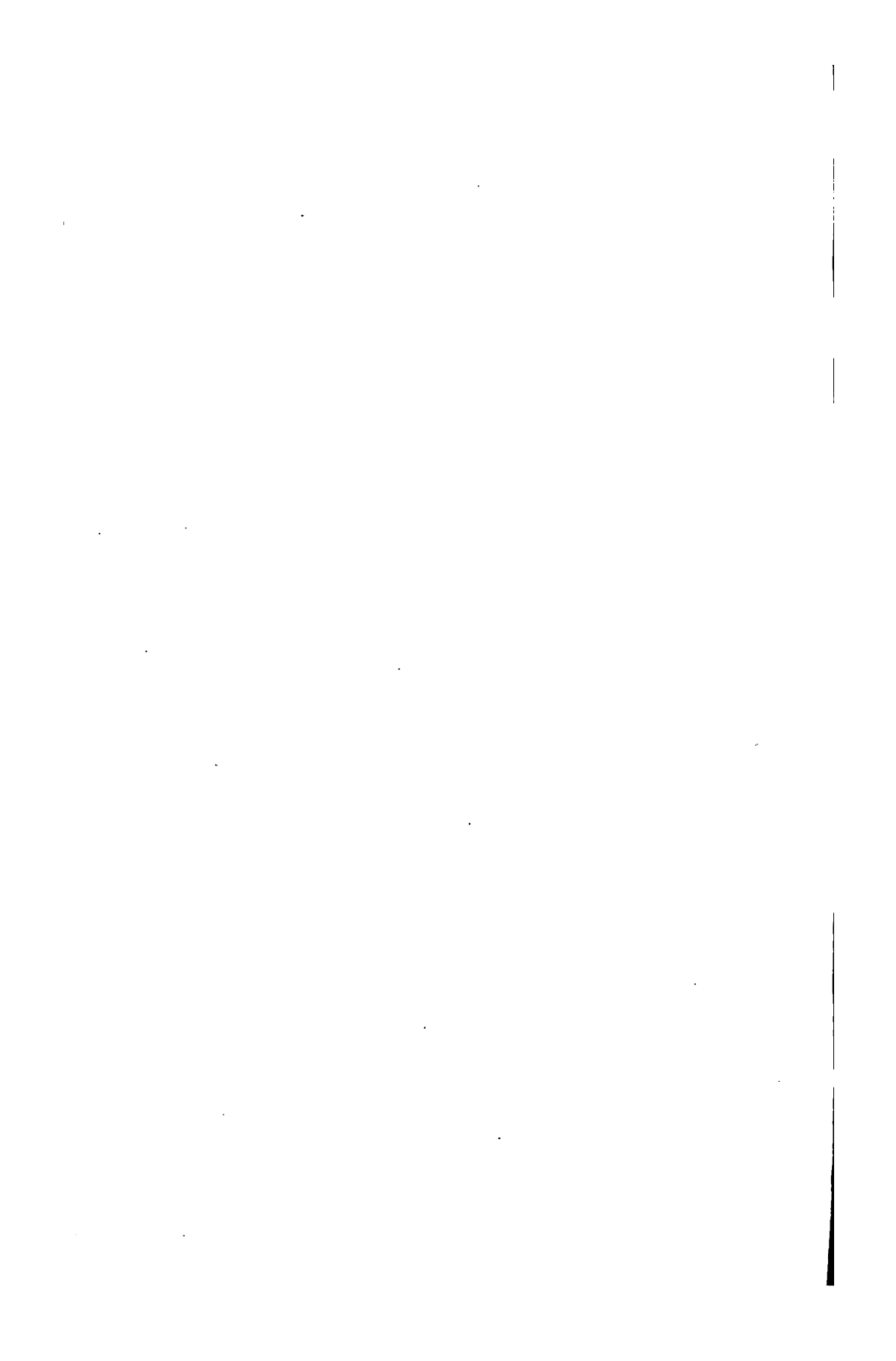
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FIRST PART.



SYNTAX

OF THE

RELATIVE PRONOUN.

BESIDES its ordinary grammatical construction, the relative pronoun has, in most languages, a number of uses, which, from their variety and frequency, require to be classed under new rules, rather than to be accounted exceptions. Some of these are intimately connected with, and tend to throw light on, the history and progress of the language to which they belong; constituting, moreover, at one time a remarkably well-defined ground of distinction between the syntactical laws of different tongues, at another, a strong mark of their common connexion. These are best studied by an examination of examples chosen indiscriminately from Greek and Latin authors, illustrated, where convenient, from the practice of our own or any kindred language; and also collected at large from writers of all periods without reference to style. It is to be regretted that the former of these methods, viz. of exhibiting the parallel Latin and Greek construction, has not been carried further in grammatical and syntactical works; and more especially that it has not been followed out in books of exercises for composition, as used in the higher classes of schools. As regards the latter, viz. the unreserved selection of examples from authors of any age or style, but little apology is necessary. The aim of a good syntactical treatise is, in general, at least threefold: first, to illustrate the origin of particular forms of construction, and the way in which diversities of expression have sprung from a common source; secondly, to furnish a key to the actual difficulties of construction to be found in any author, ancient or modern, or in whatever dialect composed, whose works are of value; and thirdly, to supply

rules for composition, based on the practice of the best and purest writers in that particular tongue. In general, the examples here furnished will speak for themselves; those chosen from writers of the purest period will be of greatest authority, and the frequency with which those of a given kind occur will supply another test of their value. No one at all conversant with the ordinary rules for composition will be in danger of attempting to engraft Homeric or Pindaric forms on pure Attic prose, or to regard some rare poetic combinations, even of the golden age of literature, as the best model for the same species of writing. In each particular style of composition, the leading writers in that style may of course be safely imitated, where examples are tolerably frequent. It would appear that rules respecting construction have in many cases, and by many authors, been laid down too stringently; and that these are best inferred from a sufficiently large and well-chosen body of examples set before the student. I have here merely to add, that a great number of cases of parallel Greek and Latin construction will be quoted, in which the latter appear to be a direct imitation of the former, not properly belonging to the language in which they are found, either graces or affectation of style insensibly acquired and adopted, from the study of, or devotion to Greek originals, or pedantically intended to display an acquaintance with the same. These will be carefully noticed as we proceed.

I shall here say nothing of the relative as employed ordinarily, since the present work can only be of use to such as, having made some elementary progress in the classics, are desirous of pushing their inquiries beyond the sphere of a rudimentary grammar, though by no means requiring previously high attainments for its profitable use. The whole may be regarded rather as a classification of important and singular uses of the relative; some of them, however, common enough, but still bearing on the illustration of those that are less frequent, and standing at the basis of the subject. Out of these will arise observations towards the deduction of a complete system and theory of the relative and its cognates, rather than a formal statement of the same, which, in the present stage of the inquiry, it would be unadvisable to attempt. The materials for such a complete plan are as yet by no means brought together into one place. Let us hope that it admits of accomplishment, and in the mean time let this collection of examples be regarded only as a contribution to so desirable a result.

CHAPTER I.

ELLIPSIS BEFORE THE RELATIVE.

UNDER this head I shall collect together a variety of instances in which the English language usually requires a fuller mode of expression, and other languages commonly admit of it. It will thus appear, that in using the word ellipsis, I do so less with a view to insist upon any theory about the origin of such modes of expression, than to adopt a convenient term for classification. It is possible that, in many instances, the so-called elliptical form of speaking may have preceded the customary use of the *plena locutio*, or may, to say the least, have been in much more general employment. The examples here brought together are collected merely in the rough, some being of more and some of less frequent occurrence, and others again being borrowed from the practice of a language different from that in which they are quoted. The careful perusal of a body of examples such as these will not be unattended with advantage to the student, as they are of exceedingly frequent occurrence in the classical writers, and are in many instances difficult of translation to the inexperienced scholar. But in another point of view they are still more useful, as shedding light upon the origin and use of the many relative adverbial forms which everywhere abound, and of which we shall have to speak more at large elsewhere. Such cases are very usual where the pronoun *is* may be supplied.

Elliptical Nominative.

§ 1.—This happens where *is*, in Latin, or the corresponding pronoun in Greek, would form the principal subject:—*sæpe velut qui currebat fugiens hostem; persæpe velut qui Junonis sacra ferret*, Horat. Sat. i. 3, 9, ‘he often ran as he would run who was flying from an enemy, and often walked at a funereal pace:’ *cui placet obliviscitur, cui dolet meminit*, Cicer. pro Muren. 20, 42, ‘he to whom it pleases forgets, and he who is annoyed remembers:’ *sed superent quibus*, Virg. Æn. v. 195, ‘let them to whom,’ &c. *φόνιος ἐκ θεῶν, ὃς τὰδ’ ἦν ὁ πράξας*, Eurip. Phœn. 1045, ‘was he who effected these things.’

Obs. 1. In the first of these examples *is* may be regarded as wanting, with the verb belonging to it assumed from that in the relative clause, for the relative *is* in the first case the subject of *currebat*, and in the second of *ferret*. In the second and third instances the relative *is* is no longer subjective, but objective. The Greek example is otherwise peculiar, by reason of the expression ἦν ὁ πράξας for the simple tense of the verb.

2. On the other hand, the neuter form of the pronoun *id* is very often found where it appears to be redundant, or is to be regarded as emphatic: *intelligo te id quod omnes fortes ac boni viri facere debent*, &c. Cic. Epist. ad Divers. v. 19: *in tanta tamque corrupta civitate, Catilina id quod factu facilissimum erat*, &c. Sall. in Cat. c. 14: *dicere id quod res habet; in luctu mortem*, &c. *ibid.* Cat. 51: *ceterum id quod non timebant per dolum ac prodicionem prope libertas amissa est*, Liv. ii. 3: *id quod in civili causa hodierno die primum videmus, unum atque idem sentientem*, Cic. Cat. iv. 9: but in all these and similar instances the relative *is* is made to precede the clause to which it refers, which is often, as in the last example, a condition of marked and emphatic importance. Sometimes when there are two members, *id* is omitted with the first, whilst *illud* is inserted with the second; as, *imperium gravius quod fit quam illud quod amicitia adjungitur*, Ter. Adelph. i. 1, 41.

3. It was noticed above that we are not, in examples where *is* is wanting, to infer that this was in all cases the intended construction. The following case seems to prove the contrary; *ad quas non est facile inventu qui descendat*, Cic. de Amic. 17. Here if we suppose *is*, we require *facilis*, as the construction *non est facile inventu eum* would hardly be allowable. It is obvious that the impersonal *est facile inventu* is here followed by *qui descendat* as a direct object.

4. Examples of the ellipsis of the principal subject are much rarer when the relative *is* is in one of the oblique cases, as in the following: δν γὰρ ἀπέστειλεν ὁ Θεός, τὰ βήματα τοῦ Θεοῦ λαλεῖ, John, c. iii. v. 34: δν φιλεῖς, ἀσθενεῖ, *ibid.* xi. 3: *tum erupit e senatu, triumphans gaudio, quem omnino vivum illinc exire non oportuerat*, Cic. pro Muren. 25: but this last instance is perhaps not in point, while the subject of *erupit* is well known, and the relative clause only contains an emphatic addition not necessary to the sense—'a man such that he ought never to have left it alive.' When, however, the elliptical word is only the object of the preceding verb, the relative *is* is frequently in one of the oblique cases, as: δν ὁ Πατήρ ἠγάπησεν, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, John x. 36.

Elliptical Genitive.

§ 2.—Sometimes the genitive *ejus*, or in Greek αὐτοῦ, or some other genitive, is wanting. In the following example there is an ellipsis of *sententia ejus*, unless any one prefers understanding *aliquis respondebit*:—*minus supplicii, quam App. Herdonius, meruit? plus hercule aliquanto, qui vere rem aestimare velit*, Liv. iii. 19, 'in the view of him who wishes to estimate the thing aright:' Μίνως γὰρ παλαίτατος, ὧν ἀκοῆ ἴσμεν, Thucyd. i. 4: ὧς οὔτε ὧν, πυνθάσσονται ἀπαξιούων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι, οὐκ ὀνειδιζόντων, *ibid.* i. 5, 'as neither despising the employment of

those whom they interrogate, nor those to whom it ought to be specially a matter of cognizance reproaching them for it:’ οὐ δῆθ’ ὅς ἦν γάρ μοι, σὺ προὔθηκας σποδόν, Soph. Electr. 1179, ‘for you have brought the ashes of him who was left to me:’ ἀνανδρία γὰρ, τὸ πλεόν ὅστις ἀπολέσας τοῦλασσον ἔλαβε, Eurip. Phœn. 519, ‘it is pusillanimity, on the part of one who has lost the greater portion, to put up with the less:’ δῶρ’ ἀποαιρέσθαι, ὅστις σέθεν ἀντίον εἶπη, Hom. Il. α’. 230, ‘of him who may thwart you:’ *hic, qui forte velint rapido contendere cursu, invitât prætius animos, et præmia ponit*, Virg. Æn. v. 291, ‘of those who:’ καὶ τῶν θανόντων, χὼ πόσοι ζῶμεν, πέρι, Soph. Antig. 214, ‘both with respect to the dead and as many of us as live:’ εἰς ὄψιν ἦκεις δνπερ ἐξηύχου πάλαι, Æsch. Choeph. 204: οὐκ ἔτ’ ἔργον ἐγκαθεύδειν ὅστις ἔστ’ ἐλεύθερος, Aristoph. Lysist. 615, ‘it is not the business of him who is free:’ καὶ μὴν παρήσω γ’ οὐδέν, ὡς ὀργῆς ἔχω, ἄπερ ξυνήμι, Soph. CEdip. Tyr. 340: δέος ἴσχετε μηδὲν ὅσ’ αὐδῶ, CEdip. Colon. 219: κάμοιγε ποῦ ταῦτ’ ἐστίν, οἴτινες βάρθρων ἐκ τῶνδέ μ’ ἐξάραντες εἶτ’ ἐλαύνετε, *ibid.* 259, ‘on the part of you who:’ τροφᾶς κηδομένους, ἀφ’ ὧν τε βλάστωσιν, ἀφ’ ὧν τ’ ὄνησιν εὔρωσι, Soph. Electr. 1042, ‘for the provision of their parents:’ *non opis est nostræ, Dido, nec quidquid ubique est gentis Dardaniæ*, Virg. Æn. i. 601, ‘it is not in our power, nor in the power of any thing that remains of the Dardanian race:’ *en dextra fidesque quem secum patrios portare Penates*, Virg. Æn. iv. 599: διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον ξυμβῆ, εἰώθαμεν αἰτιᾶσθαι, Thucyd. i. 140, ‘on account of those things which.’

Obs. 1. Many of the examples that might be quoted under this head, however, require to be distinguished. Take, for instance, the following: τὴν δύναμιν ἐφ’ οὗς, Xenoph. Anab. v. 1, 8; and οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν, *ibid.* v. 1, 10: σύ νυν ἀφείς σεαυτὸν, ὧν λέγεις πέρι, Soph. CEdip. Tyr. 680. In the first case there is actually an ellipsis of τούτων, dependent upon δύναμιν; in the two which follow, the relative clauses are more strictly objective, and supply the place of the antecedent or demonstrative. The first is the most rare. In Greek, from the tendency which the relative has to conform itself to the structure of the antecedent, it appears often as though it really filled its place; and we cannot resort to the supposition of ellipsis, without, in many cases, further supposing an attraction to have taken place. In other examples it is difficult to determine whether the relative is under the influence of the verb in its own or in the antecedent clause.

2. In other passages we may explain the construction in several ways; i. e. the explanation may be sought under this or some other rule. Thus, *si chartæ sileant quod bene feceris mercedem tuleris*, Hor. Od. iv. 8, 21. It is here difficult to say whether we are to understand *de eo* after *sileant*, or *ejus* after *mercedem*; and perhaps it is sufficient to suppose that the

construction is *sileant id*, which would be Latin. Again, *ὅπως μὴ ἔξαρκος ἔσει ἃ νῦν λέγεις*, Plat. Euthyd. 283, C. where the ellipsis is perhaps an ellipsis of the accusative, which is the construction of *ἔξαρκος* in Plat. Lysis. 205, A. *καὶ τὸ ἐρᾶν ἔξαρκος εἶ*.

3. In other cases, in place of the elliptic genitive and relative, the Greeks change the construction, as, *ἂν τι πράξης καλὸν μετὰ πόνου, ὁ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει· ἂν τι ποιήσης αἰσχροὺν μεθ' ἡδονῆς, τὸ μὲν ἡδὺ οἴχεται, τὸ δὲ αἰσχροὺν μένει* or in such instances we may say that both the genitive and the relative clause are elliptical, and are left to be inferred from the conditional clause, or the latter may be regarded as their substitute.

4. Besides the examples cited, there are others in which we may properly have recourse to another method of explanation: thus, *νῖψαι καθαρμῶ τήνδε τὴν στέγην, ὅσα κεύθει*, Œdip. Tyr. 1204, is an instance of the well-known Greek construction, by which the subject of the relative clause is removed from its own member, and made the object of the preceding verb, for *νῖψαι καθαρμῶ ὅσα ἦδε ἡ στέγη κεύθει*. I say removed, not so much to indicate my belief that this construction originated in this way, but only in deference to a popular method of conceiving and stating this. But we may also understand *τούτων* before *ὅσα*.

5. There are again many apparent cases of ellipsis occurring before *ὅστις*, where either the genitive, dative, or accusative may be supplied. In some of these *ὅστις* has a partitive force, and, like the Latin *quisque*, is used in the singular with reference to a plural noun. But from a collation of passages, it appears rather as though the clause with *ὅστις* is frequently added in some of these cases *per epecegesin*, or by way of elucidation. Thus we have *ἔπειρ' ἴσως ἂν δεσποτῶν ὠμῶν φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται*, Eurip. Hecub. 356, 'next perchance it would be my lot to obtain a cruel-hearted master, whoever should chance to purchase me.' If *δεσποτῶν* is here merely a plural put for singular, then the construction is regular enough; but this will hardly be allowed, as the use of the plural depends rather on *ὅστις*. In a somewhat different way, *ἦτις*, in the following, may be regarded as a partitive with *πόλεων*: *εἶρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων πόλεων ἦτις μηδαμοῦ ζυμμαχεῖ, ἐξείναι*, Thucyd. i. 35; or we may regard a dative as elliptical *τινί*, though it is certainly not usual to express it in such cases. In fact, a passage occurring just below, in the same author, seems to prove both these points, viz. that the *τίς* is only expressed in the relative clause, but that the dative is the implied construction: *εἰ γὰρ εἶρηται ἐν ταῖς σπονδαῖς, ἐξείναι παρ' ὀποτέρους τίς τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ ἐτέρων ἰοῦσιν ἢ ξυνηθήκη ἐστίν, ἀλλ' ὅστις, —καὶ ὅστις, —* Thucyd. i. 40. Here *ιοῦσιν* is the dative, and as *ὅστις* has reference to each one collectively of a class which the Greeks likewise often express by a plural, there is nothing here but the ordinary construction, while the dative implied with *ἐξείναι* has for its substitute *τίς* in the next clause. We may thus explain the syntax of *ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὐ λογιζέται*, Aristoph. Equit. 1272.

Elliptical Dative.

§ 3.—In the following examples a dative may be supplied:—*καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἑτάροιο, ὅστις ἐλαφρότατος*

ποσσι κραιπνοῖσι πέλοίτο, Hom. Il. ψ'. 749 : δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραινεί στρατοῦ; Soph. Ajax, 1023. Antigone 35 : also, γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν, Hom. Il. η'. 401, 'for him whoever might be swiftest of foot'—'to him who rules the host'—'to a man of the weakest understanding:' κακὸν ἔσσειται, ὅς κε λίπηται, Hom. Il. τ'. 235, 'for him who may be left:' ὅσσα διδοῦσιν, ὅτις σφ' ἀλίγηται ὁμόσσας, ibid. τ'. 265, 'to him who may swear falsely:' δόθ' ἥτις ἐστί, Soph. Electr. 1102, 'to her whoever she is:' ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἵπερ ἄριστοι ἀμφ' αὐτῶ βεβάμεν, Hom. Il. ρ'. 509, 'to those who are bravest and best:' *vinitur parvo bene, cui paternum splendet*, Hor. Od. ii. 16, 13 : μὴ γὰρ αἶδε δαίμονες θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, ὅς μ', ὦ κάκιστε, κ.τ.λ. Soph. Œdip. Col. 862, 'against you who:' ὅστις ἡμῶν ἐπὶ τυραννίδι ὦδ' ἐστάλης, Aristoph. Vesp. 503, 'from thee who hast been deputed to tyrannize over us:' *viden' tu? ancillas, aurum, vestem*, (sub. *Antiphilæ*), *quam ego cum una ancillula hic reliqui, unde esse censes?* Ter. Heaut. ii. 3, 11.

Obs. 1. As remarked in the preceding paragraph, it is not always easy to determine what the ellipsis is; and in other cases the relative clause actually fills the place of the demonstrative, if it does not take its construction, as in the quotation from Horace, where *cui* is used in preference to *cujus*, in order to mark the construction due to the impersonal *vinitur*. In the annexed example the elliptical word may be made dative or genitive with *περί* : καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον τοῦδ' ἀνδρὸς, οἷς πονεῖτον, Œdip. Col. 1406, 'the praise which you two obtain from this man, for the toils which you endure on his account;' where notice also the removal of the subject out of the relative clause, and its being put as object (here latter of two substantives) to the antecedent, in accordance with the analogy of an extensive class of instances. Several curious examples occur in Homer with the relative adjective *οἷος*, in which the same difficulty occurs; thus, ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας, Hom. χ'. 347, 'to eat thy uncooked flesh in revenge for such evils as thou hast done to me:' ὠκύμορος δὴ μοι, τέκος, ἔσσειται, οἷ' ἀγορένεις, ibid. σ'. 95, 'by reason of the things which you state.' The other passage quoted by Trollope as belonging to the same class, οἷον ἐμόν γε μένος καὶ χεῖρες ἄπαιτοι, ibid. θ'. 450, is, I think, different, and contains a common construction of *οἷος*, and its Latin representative, *qualis*, which is similarly used, as we shall elsewhere see. It is true, some would regard them all as adverbs here, and translate, 'so basely have you treated me'—'so rashly do you talk'—'such is my invincible prowess;' but even then it is necessary to account for the origin of such modes of speech, many so-called adverbial forms being only remnants of declinable ones, which have in progress of time become fixed and permanent.

2. In some examples we may resort to different suppositions, while the same words admit equally of different constructions. Some impersonals are followed either by the dative, or the accusative and infinitive. Thus, *opera pretium est audire, qui omnia præ divitiis humana spernunt, neque*

honoris magno locum, neque virtuti putant esse, nisi, &c. Liv. iii. 26, 'it is worth while for those who despise to hear.' The instance *paulo qui est tolerabilis*, Ter. Heaut. i. 2, 31, is of doubtful class, the commentators hesitating whether to understand *ei* or *eum*, or whether *qui* is the singular put for the plural, which is certainly the preferable supposition. In this last case the construction is exactly that of the Greek *ὅστις*, mentioned § 2. obs. 5.

Elliptical Accusative.

§ 4.—An accusative is wanting in the examples which are subjoined:—*et qua vectus Abas et qua grandævus Alethes vicit hyems*, Virg. Æn. i. 125: *integras vero tenere possessiones, qui se debere fateantur*, Cæs. B. C. iii. 20: *non sibi defuisse, cui nupta diceretur*, Liv. i. 47, 'that a husband was not wanting to her:?' *defuisse, qui se regno dignum putaret, qui meminisset se esse Priaci Tarquinii filium; qui habere quam sperare regnum mallet*, ibid. 'that there was wanting, a man who felt himself worthy of empire, who remembered his illustrious parentage, and who preferred the possession to the hope of power:?' *censendo enim, quoscunque magistratus esse, qui senatum haberent*, Liv. iii. 40, 'for by making this vote or proposition, he expressed his opinion, that those who held the senate were magistrates of some kind or other:?'—*dignos enim esse, qui armis cepissent*, Liv. iv. 49, 'that those were worthy who had taken by arms,' &c.: *si quidem licere dicimus quod legibus, quod more majorum institutisque conceditur*, Cic. Or. Philipp. xiii. 6, 'if we call that lawful which is permitted by the laws, by the custom of our ancestors, by our institutes:?' *profecta deinde cohors ad sepehentos qui ceciderant*, Liv. iii. 43, 'those who had fallen:?' *mirari se non sacrilegorum numero haberi, qui supplicibus eorum nocuissent, aut non gravioribus pœnis affici, qui religionem minuerent, quam qui fana spoliarent*, Corn. Nep. in Ages. 4, 'that he wondered that those who injured their suppliants were not reckoned among the sacrilegious, or that those who treated religion disdainfully were not affected with heavier punishments than those who despoiled sanctuaries:?' *ac satis habere coegit, si liceret Africam obtinere, qui jam complures annos possessionem Siciliae tenebant*, Nep. in Timol. 2, 'and compelled those who for many years past continued to hold possession of Sicily, to think themselves fortunate if they got safe to Africa (their own shores):?' *minime miror qui insanire occipiunt ex injuria*, Ter. Adelph. ii. 1, 43. The practice of the Greeks, in this particular, is exactly similar, but is carried much further. A few examples are here subjoined. See also Matth. Gr. Gr. § 293. *Κῦρος δὲ ἔχων*

οὗς εἶπον, Xenoph. Anab. i. 2, 'Cyrus having those whom I mentioned:' δουλωσάμενοι μὲν ᾧ κακία ψυχῆς ἐνεγίγνετο, ἐλευθερώσαντες δὲ ᾧ ἀρετή, Plat. Phædr. 256, B, 'that part of the soul in which the baser qualities were, and that in which virtue was situated:' ἀλλ' ἀναγκάσαι θεοὺς ἂν μὴ θέλωσιν, Soph. Œdip. Tyr. 275, 'for a man to compel the gods to do the things which they are determined not to do is impracticable:' καὶ ἐποίησε σοφὸν ὅσα διδασκάλων ἀγαθῶν εἶχετο, Plat. Men. 93, D, 'and had him well instructed, so far as instruction was to be had from good teachers:' οἰκοῦν καὶ οὔτος τὸν υἱὸν τὸν αὐτοῦ Λυσίμαχον, ὅσα μὲν διδασκάλων εἶχετο, κάλλιστα Ἀθηναίων ἐπαίδευσεν, ibid. 94, A. In both these examples, we may understand an accusative after a verb of teaching. Again, καὶ ἂ μὲν ἂν ἐπινοήσαντες μὴ ἐπεξέλθωσιν, οἰκείων στέρεσθαι ἠγοῦνται, Thucyd. i. 70, 'they deem themselves deprived of their own property, where they do not succeed in realizing those things which they have once designed to obtain.'

Obs. 1. In this last and similar examples, the elliptical word appears to be the Greek accusative absolute, 'as to those things.' But different persons will regard the construction differently. Some would call it anacoluthon, some ellipsis, and others again neither of these. We may rather say, perhaps, that the whole relative clause occupies the place of the *accusativus præpositivus* so common in Greek.

2. Many other cases of this ellipsis might be quoted, as the following:—*προαγορευόντων ἡμῶν ἃ ἐμέλλομεν ὑπὸ Ἀθηναίων βλάπτεσθαι*, Thucyd. i. 68: but here an attraction of the relative into the case of the antecedent takes place, which examples I have reserved for another place. Again, in the use of εἴ τις in Greek, and *si quis* in Latin, an accusative is often wanting, which may be conceived of as transferred into the relative clause, and this usage belongs to a different class. Thus, καὶ μάντις εἴ τις εἶη παραγγείλας παρῆναι, Xenoph. Anab. vi. 4, 15, 'bidding each who was a priest to be present:' *lex erat Thebis quæ morte multabat, si quis imperium diutius retinuisset*, Nep. in Epam. 7. It is not, however, merely an accusative that is wanting, but the relative clause stands in other connexions. Thus, *si mala condiderit in quem quis carmina, jus est iudiciumque*, Hor. Sat. ii. 1, 82, where we may substitute *in eum qui* for *si quis*. This suppressed sense is not uncommon before the conditional clause introduced by *si* in other cases; as, *bacchatur vates magnum si pectore possit excussisse Deum*, Virg. Æn. vi. 78, 'with a view to do so.'

3. In the subjoined example, *vetabo qui Cereris sacrum vulgarit arcaneæ, sub isdem sit trabibus, fragilemve mecum solvat phaselum*, Hor. Od. iii. 2, 26, the construction may be *vetabo eum ut solvat*, or *vetabo ut is solvat*, the *ut* in this construction being also frequently omitted. See my *Accus. and Infin.* § 4. art. 3.

Elliptical Ablative.

§ 5.—In the instances I am now going to quote, an ablative is wanting, or what is the same thing, the whole relative clause

stands for the ablative, in the structure of the ablative absolute:—*parto, quod avebas*, Hor. Sat. i. 1, 94, ‘what you desired having been obtained:’ *novos ritus sacrificandi vaticinando, inferentibus in domos, quibus quæstui sunt capti superstitione animi*, Liv. iv. 30, ‘those to whom the superstition of others is a matter of gain, introducing new rites of sacrifice, by assuming the prophetic character:’ *auctoribus qui aderant ut sequeretur*, Liv. iii. 44, ‘those who were present suggesting:’ *insuper increpante qui vulneraverat*, Liv. iv. 50, ‘he who had wounded him adding thereto reproach:’ *qui Atheniensium rebus studuissent ejectis*, Nep. in Lysand. 1, ‘the partizans of the Athenians having been banished:’ *emptis per commercia, quorum habitus et crines in captivorum speciem formarentur*, Tac. Agric. 39, ‘persons whose dress, &c. had been made to represent that of captives, having been bought in the way of trade:’ *remissis qui in præsidio erant*, Sall. Bell. Jug. 58: *revocantibus qui rescindebant*, Liv. ii. 10: *excepto quod non simul esses, cætera lætus*, Hor. Ep. i. 10, 50, ‘in every respect happy, save in your absence:’ *sed mihi opus erat, ut aperte tibi nunc fabuler, aliquantulum quæ afferret, qui dissolverem quæ debeo*, Ter. Phorm. iv. 3, 50, ‘but that, to talk openly with you, I wanted a wife who would bring a little ready money, to enable me to pay my debts.’

Obs. The last example, it will be observed, differs from those which precede it. All the rest are cases of the construction of the ‘ablative absolute,’ which appear to be of the most frequent occurrence. The last quoted is one of the ablative after *opus*, and belongs therefore to another rule in syntax.

Elliptical Preposition, &c.

§ 6.—Ellipsis occurs with other words besides the demonstrative pronoun, and it is sometimes necessary to supply a preposition in addition. It thus happens that a verb will sometimes appear to take as an object one which does not properly belong to it; as *stertimus, indomitum quod despumare Falernum subficiat*, Pers. Sat. iii. 3, ‘we snore long enough to dissipate the fumes and ferment of strong Falernian,’ where we must understand *per tempus*: again, *palleat infelix, quod proxima nesciat uxor?* *ibid.* iii. 43, ‘and unhappy should grow pale with terror, on account of that which the wife of his bosom may not know,’ where we must understand *propter id*: *veruntamen illis imperatoribus laus est tribuenda quod egerunt; venia danda quod reliquerunt*, Cic. pro leg. Manil. 3, where supply *de eo*: ἀγλαΐζεται δὲ

καὶ μουσικᾶς ἐν ἁώτῳ οἷα παλζομεν, Pind. Olymp. α'. 14, 'he is adorned with the choicest flowers of music, in such strains as we sing,' where Dissen also quotes Pind. Fragm. (103.) and Donaldson quotes Pyth. iii. 17.

§ 7.—With relative adverbs, in like manner, it is often necessary to supply various ellipses mentally; thus, ὄμωσ δ' ἰν' ἕσταμεν χρείας, ἄμεινον ἐκμαθεῖν τί δραστήον, Œdip. Tyr. 1408, 'in the position in which we stand, it is better;' but Matth. Gr. Gr. § 480, 3, in explaining this passage, appears to be not quite correct, who renders by 'because we are in this state,' regarding ἵνα as put for ὅτι ἐνταῦθα: *adibus ex magnis subito se conderet, unde mundior exiret vix libertinus honeste*, Hor. Sat. ii. 7, 11.

§ 8.—This ellipsis occurs in particular phrases; as, *paucis diebus, quibus eo ventum erat*, Cæs. B. G. iii. 23, for *post eos dies quibus*, and is preserved in *postquam, priusquam*, &c. the indeclinable or adverbial forms which have probably arisen out of similar considerations. To these may be added particular phrases, as *dignus qui, idoneus qui*.

General Remarks.

§ 9.—(a) This ellipsis of the pronoun is very common after *cognosco, mitto, dico*, and some others; as, *quæ ignorabant de L. Domitii fuga cognoscunt*, Cæs. B. C. i. 20, 'they learn what they were previously ignorant of;' *Pausanias dux Spartæ, quos Byzantii ceperat, tibi misit*, Nep. in Paus. 2, 'those whom he had captured;' *quæ videbantur dicebat*, Nep. in Timol. 4. (b) And likewise after *scio, intelligo, expedio, ostendo, demonstro*, &c. as, *præliumque commisit, quam milites sui scirent cum quibus arma conferrent*, Nep. in Eum. 3: *ostendam herum quid sit periculi fallere*, Ter. Andr. v. 2, 26, 'I'll teach you what risk you run in deceiving your master.'

Obs. 1. The instances, however, of this latter kind (b) are hardly to the point; for although our English idiom fills up the supposed ellipsis with the demonstrative, it does not therefore follow that it is proper to do so in Latin. Indeed, in these cases, the antecedent generally finds a place in the relative clause, or *quis, quid* follow, which are strictly equivalent to such a combination of antecedent and relative, marking, as they do, a strictly objective sentence. And the Latins likewise distinguish this usage, by placing the verb in the relative clause in the subjunctive mood, which is another mark of the objective sentence, and proves that it differs from the species of ellipsis which we have before been discussing. This point will be more fully elucidated when we come to speak of the influence of the relative on the mood of the verb. The same remark applies to *quid* when it follows a verbal noun; thus, *conscientia quid abesset virium*, Liv. iii. 60, 'from a consciousness of the deficiency of strength,' where we do not resort to the supposition of ellipsis.

2. To the examples last named, § 9. (b) and also *Obs.* 1, belong a numerous class of instances, in which the neuter pronoun *id* is commonly regarded as elliptical; not but that the practice of the Latin writers would lead us to suppose, that it was much more frequently absent than present; as, *quid ea postulet pervidendum*, Cic. de Finib. v. 16: *deinceps videndum est quæ sit hominis natura*, ibid. v. 12: *quid sit primum est videndum*, ibid. Tusc. Quæst. i. 9. It is here at once obvious that the relative clause may be regarded as the nominative to the impersonal verb, or *id* may be supposed to be wanting. But, on examination, instances of this sort will be found to be similar to those just named above. The relative clause is, in reality, objective to the impersonal verb, as is proved by the use of the subjunctive mood in cases of this kind, and by the analogy of the phrases, *utendum est opere, fruendum est bono*. If *id* is supplied, therefore, it does not stand as an antecedent, but in mere apposition, and is to be regarded as objective to the foregoing verb. In English, when a relative sentence is the subject of an impersonal verb, the 'it' is always expressed, when the verb comes first; but if the relative sentence is placed first, there is no need of the impersonal symbol of the subject. Thus we say, either, 'it makes no difference whether you stay or go,' or 'whether you go or stay makes no difference.'

§ 10.—The subject of ellipsis as containing the explanation of the use of a great number of relative particles and adverbs will be afterwards resumed, when we have first explained some of the peculiarities of the relative pronoun well deserving of minute attention.

CHAPTER II.

REPETITION OF THE ANTECEDENT.

§ 11.—Having thus treated, at some length, the subject of ellipsis, I pass on to notice some instances in which the antecedent is repeated in the relative clause, and may be said to be redundant. These instances, though not very common, are easily understood, and require no particular comment. Perhaps Cæsar most abounds in this practice; and, indeed, it is easy to see that it suits the accuracy of historical detail, much better than it consists with the concise elegance of mere literary composition. Thus, *erant omnino itinera duo quibus itinerebus*, Cæs. B. G. i. 6: *diem dicunt qua die*, ibid.: *ut semel Gallorum copias prælio vicerit, quod prælium*, ibid. i. 31: *in castris Helvetiorum tabulæ repertæ sunt, quibus in tabulis*, ibid. i. 29: *insulæ de quibus insulis*, ibid. v. 13: *in ea parte, quam in partem*, ibid. iv. 32: οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα ἄκμῆνος σίτοιον δυνήσεται ἄντα μάχεσθαι . . .

ὄς δέ κ' ἀνὴρ κ.τ.λ. Hom. Il. τ'. 162: οὐκ οἶσθα, σοῦ πατρὸς μὲν ὄς προὔφθ πατῆρ, Soph. Ajax, 1263. And sometimes, in addition to the repeated noun, another adjective is inserted; as, ἀποπέμπομαι ἔννυχον ὄψιν ἀν περι παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην δι' ὄνειρων εἶδον φοβεράν ὄψιν ἔμαθον, ἐδάην, Eurip. Hecub. 72.

§ 12.—This species of repetition¹ is, perhaps, much more usual where a word of equivalent meaning to that of the antecedent is added to the relative clause; as, *locus, iter, res, &c.*: as, *quem si fata virum servant*, Virg. Æn. i. 546: *igitur ad Catabathmon; qui locus, &c.* Sall. B. J. 22: *deinde Philenon Aræ, quem locum, &c.* *ibid.*: *bellum scripturus sum quod populus Romanus gessit, quæ contentio, &c.* *ibid.* 5: *huc accedebat munificentia animi et ingenii solertia, quibus rebus, ibid.* 7: *eorumque clientes semel atque iterum armis contendisse, &c.* Cæs. B. G. i. 31: *qui non longe a Tolosatium finibus absunt, quæ civitas, ibid.* i. 10: *idus tibi sunt agendæ, qui dies, Hor. Od. iv. 11, 15: quod si hominibus bonarum rerum tanta cura esset, quanto studio aliena petunt, Sall. B. J. 1: proximus licitor, quem ministrum, ibid.* 12: *propter siccitates paludum, quo perfugio usi, Cæs. B. G. i. 38: igitur Vaccenses quo Metellus, Sall. B. J. 70: legatos, quod nomen apud omnes sanctum, in vinculo coniectos, Cæs. B. G. iii. 9: nam cum animus, &c. quæ virtus est appellata prudentia, Cic. de Leg. i. 23: πρόδηλον γὰρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν κ.τ.λ. Heb. vii. 14. And sometimes the substantive in the relative clause is one of equivalent signification to the whole proposition that has preceded it; as, *legatos ad eum mittunt, cujus legationis, Cæs. B. G. i. 7: atque hæc causa conjungit, quam conjunctionem, &c.* Cic. Cat. iv. 7: *inde repente impulit; impulsu quo, Virg. Æn. viii. 239.* This is done, moreover, where the noun in the relative clause is elliptical; as, *Numidæ insidiati sunt ei, quas non solum effugit, Nep. in Hannib. 6,* where *insidias* is mentally supplied.*

Obs. 1. In several of these cases the relative is, however, merely put for the demonstrative pronoun and conjunction; and, as we shall have occasion to see hereafter, may be differently classed.

2. We might have quoted, as coming under the rule, the following:—*Nomadum que petam connubia supplex, quos ego sum toties jam*

¹ This is done where a proposition has preceded, and where the relative has reference to a subordinate word in the proposition, though more rarely; *nam Canus si lapidosus: aquæ non ditior urna; qui locus a forti Diomede est conditus olim, Hor. Sat. i. 5, 91.*

dedignata maritos, Virg. *Æn.* iv. 535; but *maritos* does more than occupy the place of *Nomadum*, and explains the point of view in which they had been disdained. It would therefore be better to translate, 'whom in the character of suitors for my hand I have so often disdained.'

3. The passage quoted from Sallust above, *tanta cura, quanto studio*, is also analogous to an extensive class of examples which will come before us presently. In the mean time it may serve to illustrate this paragraph.

§ 13.—Out of the usage described in the last article, § 12, may possibly have originated a class of examples in which the relative pronoun refers to a different antecedent than the word with which it is made to agree. In other phraseology it is objective to the word with which it agrees as an adjective; as, *per idem tempus advorsum Gallos ab ducibus nostris, Q. Cæpione et M. Manlio, male pugnatum. Quo metu Italia omnis contremuerat*, Sall. B. J. 114, where it is customary to translate by 'from the fear of which.' Of the same kind are *quo conspectu*, Eutrop. vi. 20: *quo terrore*, Liv. i. 58: *tumulus quo summo*, Virg. *Æn.* iii. 22: *quo tumultu*, Sall. Cat. 43: *quo pavore*, Liv. iv. 19.

Obs. Many, or most, of these examples are cases of the initial *qui* after a pause, and may be treated of under another head. See § 12. *Obs.* 1. This construction is not peculiar to the relative, but is a well-known demonstrative usage; as, *atque hoc metu latius vagari prohibebat*, Cæs. B. G. v. 19: *hac ira consules in Volscum agrum legiones duxere*, Liv. ii. 22, 'with anger on this account: ' *hoc dolore*, Cæs. B. G. v. 4.

§ 14.—When the antecedent refers to a class, rather than to specified individuals, the relative pronoun often takes the word *genus* in its own clause; as, *additis perfugis quod genus*, Sall. B. J. 56: *essedariis quo genere*, Cæs. B. G. iv. 24: *quod captioso genere interrogationis utuntur, quod genus*, &c. (Incert.)

§ 15.—When the verb *sum* appears by itself in the relative clause, then this second antecedent appears as a predicate; as *Carcasone et Narbone, quæ sunt civitates Gallie provincie*, Cæs. B. G. iii. 20: *ea quæ secuta est hieme, qui fuit annus Cneio Pompeio, Marco Crasso, Coss.* *ibid.* iv. 1, 'which was the year of the consulate of Pompey and Crassus.' The same observation may be extended to passive verbs of calling or naming.

Obs. This last instance is otherwise remarkable, from the substitution of the ablative absolute, in apposition with *annus* in the nominative; but is easily explained like other idioms, in which the mode of denoting a thing is put for the thing itself, from the frequency of the expression. A similar instance in Greek is the following:—*ἐν ἡμέρᾳ ἐπιλαβομένον μου τῆς χειρὸς ἀντρῶν*, Heb. viii. 9. The names of the consuls are elsewhere put for the year, *usque ad P. Sulpicium et C. Aurelium consules*, Corn. Nep. Hannib. 7. See also Liv. iv. 30, *annum C. Servilium Ahalam, L. P. Mugillanum consules*.

CHAPTER III.

THE RELATIVE ITSELF ELLIPTICAL, AND THE USE OF THE
DIRECT FOR THE RELATIVE STRUCTURE.*Elliptical Relative.*

§ 16.—Cases of this sort are not very frequent, and occur mostly in familiar idioms; as, *velut ora venarum, αἰμορροῦσθας Græci appellant*, Celsus ii.: *verrucarum quædam genera dolentia ἀκροχορδόνας Græci appellant*, *ibid.*: *tres Notus abreptas in saxa latentia torquet. Saxa vocant Itali, mediisque in fluctibus Aras*, Virg. *Æn.* i. 109: *in Lemelios Liguria pars est*, Tac. Agric. 7: *qui mercenarius agrum illum ipsum mercatus aravit*, Hor. Sat. ii. 6, 12, ‘who purchased the very land which as a mercenary he ploughed:’ *urbs antiqua fuit, Tyrii tenuere coloni*, Virg. *Æn.* i. 12: *est locus Hesperiam Graii cognomine dicunt*, *ibid.* i. 530: *terra procul Thraces arant*, Virg. *Æn.* iii. 13.

Direct for Relative Structure.

This is seen in the following:—*Maharbale Himilconis filio, eum præfecerat Hannibal, ita impigre rem agente*, Liv. xxi. 12: *is eo cum exercitu*, *ibid.* iii. 1: *is enim cum Sp. Postumio consul fuit*, *ibid.* iii. 2: *id remedium timori fuit*, *ibid.* iii. 3: *a de o civitates, &c.* *ibid.* iii. 4: *ita tum, &c.* *ibid.*: *frater idem*, *ibid.* iii. 5.

Obs. 1. In the last examples the demonstrative pronoun or adverb is introduced, which proves that the structure was not intended to be relative. The editors often include sentences of this sort within brackets; but this appears to me unnecessary, and even to be productive of an erroneous view of the case. It is certainly better to regard this usage as a particular construction or peculiarity of style, than to resort to the mechanical process of walling up a whole proposition between barriers, as if it were prohibited. The writers who employ it evidently do so for the sake of an agreeable diversification, and to avoid the monotony of the relative construction.

2. In other cases the ellipsis is more than one of the relative. In the following we must understand *eo quod*, and the abrupt omission is very marked; *an baccis opulentet olivæ, pomisne, an pratis, an amicta vitibus ulmo*, Hor. Epist. i. 16, 2.

3. Sometimes, in Latin, as in Greek, the participle stands in lieu of the relative construction, and expresses the cause of a particular condition; as, *O felix una ante alias jussa mori*, Virg. *Æn.* iii. 321, ‘happy in being required to die.’

§ 17.—The relative is often elliptical in English. Besides the many cases in which the conjunction ‘that,’ answering to the Latin relative *ut*, is left out, we have such as these:—‘I have two boys, seek Percy and thyself about the field,’ Shakesp. I. Henry IV. act v. sc. 4: ‘in the fair rescue thou hast brought to me,’ *ibid.*: ‘than those proud titles thou hast won of me,’ *ibid.*: ‘there’s some great matter she’d employ me in,’ Two Gent. Veron. act iv. sc. 3: ‘she loved me well, deliver’d it to me,’ *ibid.* act iv. sc. 4.

§ 18.—In certain customary phrases, in appellations, and in particulars of admeasurements, such as content, height, distance, breadth, &c. the relative is often not employed; as, ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν τὸ εὖρος πλεθριαῖον, Xenoph. Anab. i. 5, 4: ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δὲ αὐτῇ Κορσωτή, *ibid.* There is likewise a common species of ellipsis in Greek and Latin, which has become so usual that we hardly notice it, in the phrases, ἔλεξε τάδε, ἔλεξε or ἔλεγεν ταῦτα, τοιαῦτα ἔλεγε, τοιάδε εἶπεν, *dixit hæc, dixit talia*. These phrases refer, as is well known, to something previously narrated, or subsequently to be narrated, and, consequently, the *plena locutio* would be, in English, ‘such as we have related,’ or ‘such as we are about to relate;’ or of a narrative already stated, ‘such was the statement;’ and of one to be given, ‘he said as follows.’ In this use the demonstrative pronoun is often repeated in Greek; as, τοιάδ’ ἤκουεν κακά τοιάδε λέγω, Eurip. Hecub. 571—575.

§ 19.—It may be objected, perhaps, to many examples that we might quote from Greek, that they illustrate equally well ellipsis of some other kind, as, for instance, of the participle. But as the participle stands for the relative and finite verb in many instances in Greek, the cases are at least analogous, and in the selection of examples below I shall regard them as such. Thus, ὁ ἡγησόμενος οὐδεὶς ἔσται, Xen. Anab. ii. 4, 5, ‘there shall be none who will act as guide.’ The transition from the participle to the direct construction is certainly an equivalent change to that which we are considering. Even if we suppose that the Greeks preferred the direct to the relative construction, it is not out of place to introduce the examples here, as there is still the same departure from the analogy of our own language, where the relative is in use; and to the English student of the classics it is most important to distinguish these differences in the practice of the several languages.

(a) *Transition from participle to finite verb.* This is common in the New Testament; as, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ’ ἡμῶν ἔσται, 2 Ep. John, i. 2: τὸ πνεῦμα καταβαῖνον καὶ ἔμεινεν, John’s Gosp. i. 32: τοὺς λέγοντας ἀποστόλους

εἶναι, καὶ οὐκ εἰσι, Rev. ii. 2. 9. iii. 7. 9, and elsewhere. This practice seems to be very characteristic of St. John's writings, or rather he indulges it freely. It is also met with in St. Paul, where it is probable, from the punctuation, that the editors do not understand the construction: ἐγεῖρας αὐτὸν ἐκ νεκρῶν, καὶ 'κάθισεν, Eph. i. 20, where they put the colon after νεκρῶν.

(b) *Transition from the relative to the direct construction.* The first I may quote is, τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς, Hom. Il. π'. 142, and again, Il. τ'. 389, 'which no other of the Greeks was able to wield, but Achilles alone knew how to wield it.' I of course choose to regard τὸ as the relative, and remark, in passing, that this example is of a different kind from some I shall have to quote presently, the relative and demonstrative being here each in a distinct member of the whole period, which sometimes are found in one and the same member. Again, ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξει χαλκῷ δινεοί κατὰ μέσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν, Hom. Il. δ'. 540, where we have ἐ instead of δν. To this head belong examples in which the structure commenced is not persevered in, but a fresh one is begun where no relative is met with. Thus, οἳ γε τὸν φύσαντ' ἐμὲ οὕτως ἀτίμως . . . ἤμυναν, ἀλλ' ἀνάστατος αὐτοῖν ἐπέμφθη, Œdip. Col. 423, where I would put a comma only at ἤμυναν: πείσεται γὰρ ἄλλο μὲν ἀστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής, Œdip. Tyr. 223: βᾶθι βᾶθι τάνδε γὰν σοί νιν ἔκγονοι κτίσαν, Eurip. Phœn. 681: Ἔκτορ, τίπτε μάχης ἀποπαύεαι; οὐδὲ τί σε χροή, Hom. Il. π'. 721. These last four cases might be considered as containing nothing more than the direct, in lieu of the relative construction, and so far belong to § 16; but it will be seen on examination, that they are essentially different; the first member of the sentence implying a construction which is suddenly departed from in the second, and which differs from a mere parenthesis. A curious instance is the following, οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ, 1 John iii. 12. This may be regarded as a mere case of the ellipsis of the relative pronoun ὅς after Κάιν, or we may adopt an arrangement, of which cases are not wanting in English, 'not of the evil one as Cain was, and killed his brother.' It is absurd to say, that καὶ has here the force of *qui*, though this substitution might make out a construction. In such phrases as the following, Stallbaum has noted, that the relative is usually wanting, or, what is perhaps still more correct, that a direct construction takes its place: λέγω γὰρ δὴ τὸ

ἐναντίον ἢ ὁ ποιητὴς ἐποίησεν ὁ ποιήσας, Plat. Euthyphr. 12, A: δι' εὐνοίαν τούναντίον εἶπες ἢ δύναται, *ibid.* Phædr. 275, A, 'for I say the opposite of what the poet feigned,' &c.; 'the opposite of what is its real value.' Among others, the following good instances may be quoted: ὑφ' ἧς ἐμασχαλίσθη καὶ ἐξέμαξεν, Soph. Elect. 437: *illum ego jure despiciam, qui scit quanto sublimior Atlas omnibus in Lybia sit montibus; hic tamen idem ignoret, for sed qui* in the latter clause, Juven. Sat. xi. 23: μαθάνειν παρὰ τούτων, οἱ μῆτε προσποιῶνται διδάσκαλοι εἶναι, μήτ' ἔστιν αὐτῶν μαθητὴς μηδεὶς τούτου τοῦ μαθήματος, Plat. Men. 90, E; where see also Stallbaum's note to the passage, in which he quotes, Gorg. 452, D. De Republ. iii. 395, D. *Ibid.* vi. 505, E: οἶα λέγεται τε ὑπὸ τῶν ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τὰ τε ἄλλα ἱερά ἡμῖν καταπεποικιλται, καὶ δὴ καὶ τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστός τῶν τοιοῦτων ποικιλμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν; Plat. Euthyphr. 6, B & C, where supply οἷς implied from οἶα, and note the change of construction to τοιοῦτων, instead of ὧν or οἷων, see Stallbaum: καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς ἐχθαίρομαι μισεῖ δέ μ' Ἑλλήνων στρατός, Soph. Aj. 449. This example illustrates also the ellipsis of the demonstrative before ὅστις, and it was, perhaps, with a view to make the real sense clear, that the writer suddenly reverts to the direct structure, and introduces με. See also Matth. Gr. Gr. 472, 3. Again, οὐχ' ὀράας, οἷος καὶ ἐγὼ, καλός τε μέγας τε; πατὴρ δ' εἴμ' ἀγαθοῖο, θεᾶ δέ με γείνατο μήτηρ, Hom. Il. φ'. 108. The practice we have been exemplifying here is very frequent with αὐτός, νῦν, μῖν; as, ἡ φύσει μὲν ἦν βασιλεία Λαομέδοντος, ἔκκριτον δέ νῦν δῶρημα κείνῳ ἔδωκεν Ἀλκμήνης γόνος, Soph. Aj. 1273: ἐφ' ὃν ἂν ἴδης τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτόν, John i. 33: περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ ἰκανὴν κρίσιν αὐτῶν, Plat. Euthyphr. 7, D. And to this class belong two examples quoted above, Hom. Il. π'. 142. τ'. 389. In the Greek of the New Testament this practice is carried still further, and the αὐτός actually occurs with the relative in the same clause, of which examples are given elsewhere. In this way is explained the construction in John xv. 6, 'If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned:' ὡς τὸ κλήμα, καὶ ἐξηράνθη, καὶ ἀσπύρουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. Here the αὐτά is once expressed in the second of four clauses, of which two having the verb in the active, and two in the passive, the αὐτά serves for both subject and object, the sense being certainly, that the branches are withered, gathered, cast into

the fire, and burned. Our translators should have supplied the relative here, instead of copying a construction which is almost unintelligible in English.

(c) *Direct for relative construction.* In addition to instances given above, under the general rule, there are the following: *tum virgam capit; hanc animas ille evocat, illa fretus agit ventos, &c.*, Virg. *Æn.* iv. 242, where note that *hic* and *ille* are used of the same subject. In English, we have ‘a prince called Hector, Priam is his father,’ Shak. *Troilus and Cress.* act i. sc. 3: ‘when that this body did contain a spirit, a kingdom for it was too small a bound;’ I. Henry IV. act v. sc. 4. In a somewhat similar manner the English translators of the New Testament use ‘him’ in place of the relative; as, ‘him would Paul have to go forth with him,’ and the same is true of the Greek original, where *τούτον* is employed. Thus also *ἐνθα*, and corresponding words, have in Greek often a relative force; as, *ἐνθα φόνιος ἦν δράκων*, Eurip. *Phœniss.* 657. In instances of this sort, the editors almost invariably punctuate more fully, as if there was a break in the connexion; as, Virg. *Æn.* ix. 340, *suadet enim, &c.*; and again, 354, *sensit enim, &c.*; and thus their force, as relatives, is put out of view, to which I object. *Eodem modo primus eques hostium agminis fuit, præerat Aruns Tarquinius, filius regis, rex ipse cum legionibus sequebatur*, Liv. ii. 6: *indutus at olim Demoleos agebat*, Virg. *Æn.* v. 264. The repetition of the article in Greek with an adverb, in apposition with some preceding noun, is of the same origin; as, *εἰ γὰρ ἐν ταῖς ζυμφοραῖς ταῖς νῦν*, *Œdip.* Tyr. 496. This, in other languages, is effected by means of an adjective or a relative clause, ‘the calamities which at present afflict us.’

(d) *The relative put a second time in place of the conjunction.* Thus *ὅς οὐκ ὄθερ’ αἰσυλα ῥέζων, ὅς τόξοισιν ἐκηδε θεοῦς, οἱ Ὀλυμπον ἔχουσιν*, Hom. *Il.* ε’. 404.

(e) *The relative elliptical in one part of a sentence, but inferred from a preceding relative.* Many examples are met with, where the relative only occurs once in a sentence, and must be supplied again in another case or form by inference. Thus, *posteaquam in vulgus militum elatum est, qua arrogantia in colloquio Ariovistus usus; omni Gallia Romanis interdixisset, impetumque fecisset, &c.*, Cæs. B. G. i. 46, where we must supply *quomodo*, inferred from *qua* in the former part of the sentence: *ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ*, Xenoph. *Anab.* iii. 2, 5: ‘whom, and to whom, and from whom?’ *ὃ μὴ ξένων ἔξεστι μὴδ’ ἀστῶν τινα δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινα*, *Œdip.* Tyr. 790. I had quoted this passage without refer-

ence to the various readings, before noticing Wunder's note in his edition, '*permirum est recentissimos editores revocare potuisse viliosissimam scripturam a consuetudine loquendi Græcorum alienissimam ᾧ μὴ, κ.τ.λ. quum rectissime jam Erfurdcius olim, quod solum scribi a poeta potuit, ὃν μὴ restituisset.*' Again, ἐξ ὧν ζῆς καὶ ποιῆς καὶ πολιτεύει, Demosth. de Cor. νη': but this is hardly, perhaps, to the point; for the relative having taken the place and construction of the demonstrative, although the two last verbs take the construction ἐκ τούτων, the ᾧ will stand indifferently for any case; and thus many instances will be found, in which two verbs, taking a different case, are coupled with one relative, which has assumed the case of the demonstrative, by the ordinary Greek attraction or substitution, and which does not, in reality, stand for two cases itself. The same may be said of this instance, εἴ τι τῶν ἄλλων, ὧν νυνὶ διέβαλλε καὶ διεξήγει, Demosth. de Cor. ε', the ὧν being a case of attraction with ἄλλων; for, although the verb of accusing takes a genitive in Latin, διαβάλλω is construed with an accusative, see θ', and preposition, or genitive of the person; and διεξήγει likewise takes an accusative, see η'. So too διεξέρχομαι, ε'. Some of the cases may be classed under this section, or § 19. (b); as, ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες τὸν δὲ καὶ ἐξέκοπτον, Xen. Anab. ii. 3, 10, where supply ὧν, 'some of which they cut down,' or regard the last member as direct. Again, in consequence of a *zeugma*, we require to understand another case of the relative in relative sentences, as in the following, *dūi cuius jurare timent et fallere numen*, Virg. Æn. vi. 324, where supply mentally, *per quod* with *jurare*. This, however, is not peculiar to the relative; and we may understand, *per cuius numen*, thus preserving the case of the relative. The following affords an example unless otherwise explained; οὗς ἡ μὲν πόλις ἀπήλασε, σοὶ δ' ἦσαν φίλοι, Dem. de Cor. κέ'; but the change here is probably not without rhetorical point and emphasis, and is introduced with this express view, 'whom the state banished, but they were your particular friends.' The last instances which here follow are however free from objection: ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν, Œdip. Colon. 728, 'whom neither fear nor on whom.' Even here, however, the relative has reference only to the possessive pronoun ἐμῆς, and had the construction been made by ἀλλὰ μὴ ὀκνεῖτε ἐμέ, our case would only have exhibited a *zeugma* of two verbs governing different cases of the personal pronoun. Again, οὗς κεν ἐν γνοίην καὶ τοῦνομα μυθησαίμην, Hom. Il. γ'. 235, where understand ὧν: *nam qui cum ingeniiis conflictatur ejusmodi neque commovetur animus*, Ter. And. i. 1, 66, where supply *cuius: cui comminus ense*

condidit adsurgenti, et multa morte recepit, Æn. ix. 347: ἤς νῦν ἔχονται ἀπαναίρονται δόρυ, Œdip. Colon. 420, 'respecting this battle which they are now preparing to begin, and in which they are lifting their spears against each other.' Wunder compares with this, *quam (cervam) procul incautam nemora inter Cresia fixit pastor agens telis, liquitque volatile ferrum nescius*, Virg. Æn. iv. 71. It is convenient to explain all these cases, by supposing the relative assumed mentally, which we do naturally enough in endeavouring to accommodate the construction to an English one. But we might put the rule differently, and I am not sure that it would not be better to do so, by stating, that after a relative pronoun, when two verbs coupled by a conjunction occur, the second is not required to be in construction with the relative. This mode of representing the matter appears to me to agree better with the freedom of construction, which the Greeks particularly observed in many other cases, and which is not to be explained by inferring that they did this, or omitted to do that, which we now do in English. In all reasonings of this sort, it must be recollected, that although we may explain on the analogy of our own tongue, and while this may suffice for furnishing a rule which is intelligible, we must not assert that this furnishes a clue in all cases to the origin of a given practice.

(f) *The relative and demonstrative clause melted into one*². This usually takes place after the interrogative relative pronoun, the relative of the explanatory member being absorbed. Thus, *quis novus hic nostris successit sedibus hospes?* Virg. Æn. iv. 10, for *quis est hic novus hospes qui*: similarly we have *quid hoc veneni sævit in præcordiis?* Hor. Epod. iii. 5, for *quid est hoc veneni quod*: and the practice is very usual in Greek; as, ὅστις ὁδε κρατεῖ; Hom. Il. π'. 424, 'who he is that is thus prevailing?' τίς ποθ' ἢ δ' ὀμήγηυρις; Æsch. Choeph. 10: καὶ νῦν τί τοῦτ' αὐφασὶ πανδήμῳ πόλει κήρυγμα θείναι τὸν στρατηγὸν ἀπίως; Soph. Antig. 7, 'what is this proclamation which they say?' ποίου γὰρ ἀνδρὸς τήνδε μνηύει τύχην; Soph. Œdip. Tyr. 102, for ποίου γὰρ ἀνδρὸς ἔστιν ἡδε ἡ τύχη, ἣν μνηύει. See also Eurip. Phœn. 145, τίς δ' οὗτος περᾶ; It is not, however, wholly confined to the interrogative; as, *ut nihil in iis non appareat*. Incert. for *nihil est quod*. This is done with the adjectives *primus, princeps*, used

² Even with the demonstrative, where no relative appears, this is done; as, *tanta hæc lætitia oborta est*, Ter. Heaut. iv. 3, 2, 'so great is this joy which has arisen.'

to express the first person, or the party principally, who was affected; as, *quæ pars civitatis Helvetiæ insignem calamitatem populo Romano intulit, ea princeps penas persolvit*, Cæss. B. G. i. 12. Here no relative is expressed, but is implied, as we see in translation, ‘that was the party which chiefly suffered retribution.’

Obs. What is called the use of the article for the relative pronoun in Homer, is nothing more than this use of the direct construction. If we take the common example, *τὸν βάλε δεξιὸν ἄμυν*, and analyse it, we have a verb which would take, in the ordinary way, either an accusative of the person or of the thing separately, used with both coincidently; and *τὸν* may either be what we call the relative or the personal pronoun. The same passage, however, often occurs with *μὲν*, as Il. ε'. 188. λ'. 583; and with *κατά*, as Il. ε'. 98.

In Homer's time, it is probable that the article, pronoun personal, demonstrative, and relative, were much confused, or were merely variations of a common form or forms, of which the uses were not always very broadly or precisely distinguished. Take as a specimen, *ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδοσται*, Hom. Il. α'. 125, where the first *τὰ* has the force of *ἃ*, and the second of *ταῦτα*. Again, we have *τάπερ* for *ἄπερ*, as *τὰ τε συγγέουσι θεοὶ περ*, Il. ν'. 65. This use of article, as relative, is common enough in the Attic tragedians; though, from the introduction of a point before many of the cases, they are rather regarded by the editors as cases of the direct clause: thus, *τὸν, ὃ πρυφόρων ἀστραπῶν κράτη νέμων ὃ Ζεῦ πάτερ, ὑπὸ σφ' φθίσον κεραυνῶ*, Soph. Œdip. Tyr. 195. In the following, the article is put for the relative, ‘*Ἐλένας ἐπὶ λέκτρα, τὰν καλλίσταν ὃ χρυσοφαῆς Ἄλιος ἀνγάζει*, Eurip. Hecub. 629. A further evidence of this confusion in Homer may be inferred from another practice not uncommon with him. When he has commenced with a relative pronoun, separated from its verb by a long parenthesis, the form of the relative pronoun is again given, rather than that of the personal pronoun; and there are besides cases in which *ὃς* is better translated by ‘and he:’ as, *ὃς τίκτη Θεανῷ καλλιπάρηον*, Hom. Il. λ'. 224: *ὃς ῥα τότε Ἄτρείδew Ἀγαμέμνονος ἀντίος ἦλθεν*, *ibid.* 231. See Trollope, also Il. φ'. 198, and Theogn. 205, quoted by him. I have already noticed above, a double use of the relative, where the last has merely the force of the copula, Il. ε'. 404. Again, as already shown, the construction begun by the relative, is often terminated by the personal pronoun; as, *ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί*, Il. α'. 78. Just as *ὃς* is followed by *ῥά*, so is *τὸν*: thus, *τὸν ῥα ποτ' αὐτὸς*, Il. φ'. 35, so also Il. β'. 21. 309. 742. ζ'. 402, and other places, which an index will supply. This *ῥά* is a common appendage of the relative *ὃς*, just as *ἄρ* of the interrogative; as, *τίς τ' ἄρ σφωε θεῶν*, Il. α'. 8. To the proof of the original oneness of these forms may be added the Attic use of *ὃς*, which maintained its place in later times, in the well-known phrases so frequent in Plato, *ἦ δ' ὃς*, *ἦ δ' ἦ*, and in the expressions, *καὶ ὃς γελάσας ἔφη*, Protag. 310, D: *καὶ ὃς εἶπεν ἐρυθρίασας*, *ibid.* 312, A, and elsewhere. In the later Greek writers, it is curious that the relative forms *ὃς μὲν*, *ὃς δέ*, usurped the place of the demonstratives *ὁ μὲν*, *ὁ δέ*. This is supposed not to have got into use in the time of Demosthenes, though it is found in two psephismata in the Crown Oration, and in some readings in the text, § 71. See Bremi's note

to his edition. It was of earlier occurrence, however, in Doric writers, and its use in legal formulæ is in favour of its antiquity. How this usage originated, it is perhaps impossible to say; but it may be thought to bear some analogy to the phrase *ἔστιν δ* and its cases, which are used in a somewhat similar way. Thus, in the following, *ἔτι δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν*, Thucyd. i. 6; and again, *τῆς τε ἄλλης Ἑλλάδος ἔστιν ἄ χωρία*, *ibid.* i. 12. St. Paul uses the *ὅς μὲν* form in his epistles in three different ways; first, as answering to *ὅς δέ*, as *καὶ ὅς μὲν πεινᾷ ὅς δὲ μεθύει*, 1 Cor. xi. 21; secondly, opposed to *ἄλλος δέ*, as *ὃ μὲν γὰρ, ἄλλος δέ*, 1 Cor. xii. 8; and thirdly, without the second or contrasted member, as *καὶ οὗς μὲν ἔθετο πρῶτον ἀποστόλους δεύτερον κ.τ.λ.* *ibid.* xii. 28. It is at least curious, that the English language should have retained this use of the relative for the partitive adjective, or something which very closely resembles it. Thus, 'And such a flood of greatness fell on you, What with our help, what with the absent king, what with the miseries of a wanton time,' Shakesp. I. Henry IV. act v. sc. 1, where 'what' might be supplied by 'partly.' It is not always easy to decide, however, whether Homer is using what is termed the article, demonstrative, or relative pronoun. Thus, take for example, *μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον*, Hom. Il. τ'. 339. Here, if we allowed Homer the use of the article, and considered the construction as determined by the sense, we might put *λειπόμενα* in place of the sentence following *τά*: or we may consider the relative *ἃ* to be elliptical, and *τά* as put for *ταῦτα*: or we may suppose that the demonstrative is wanting, so commonly the case in Greek, and that *τά* is the relative supplying its place. The article differs from the relative in the later form of declension, chiefly by the former retaining the initial *τ* through most of the oblique cases, while the latter always commences with the aspirated vowel. In the Doric dialect, however, the initial *τ* was preserved in the nominative plural of the article, proving that, like the relative form, it has experienced a change of its original form, by dropping it in some of the dialects. Thus, *τὰ ἱ Διωνύσου πόθεν ἐξέφανεν σὺν βοηλάτῃ χάριτες διθυράμβῃ*; Pind. Olymp. xiii. 18: *ἃ τ' Ἐλευσίς*—*τὰ ἱ ὑπ' Αἰγῆς ὑψιλόφον καλλιπλοῦτοι πόλιες, ἃ τ' Εὐβοία*, Pind. Olymp. xiii. 110, where take *ἃ* for the article, and not the neuter plural of the relative. This passage is quoted by Matthiæ in his Grammar, as exemplifying the use of the article with proper names; also *ταὶ ὄχθαι*, Pind. Pyth. i. 18. And, on the other hand, we have the *τος* form of the relative pronoun in other positions than the initial one, where we cannot resort to the supposition that the direct structure is put in place of that by the relative; as, *δέξαι δέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἀγει πεδίων ἐκ Πίσας πεντάθλῳ ἄμα σταδίου νικῶν δρόμον' ἀντεβόλησεν τῶν ἀνῆρ θνατὸς οὐπω τις πρότερον*, Pind. Olymp. xiii. 29, 'and receive from him the customary comus which he conducts from the plains of Pisa, having conquered in the stadium and quinquertium, which never mortal man before obtained.' The *τος* and *ὅς* form occur together in two contrasted members of a sentence, in their partitive use, in the following: *τοὶ μὲν γένοι φίλω σὺν Ἀτρείος Ἐλέναν κομιζόντες, οἱ δ' ἀπὸ πάντων εἰργόντες*, Pind. Olymp. xiii. 58, 'some with the offspring of Atreus, whose friends they were, seeking to carry back Helen, and others to prevent it.' In addition to using *ὃ* in common, the relative and demonstrative both take *μὲν* and *δέ*, as *τὰ μὲν*, Pind. Olymp. xi. 7, occurring after a point, for *ἃ μὲν*, agreeing with *ἀφθόνητος αἶνος* as a noun of multitude, and Pyth. i. 21. They

both likewise take *ποτε*, as *τόν ποτε*, Pind. Pyth. i. 16, here relative; also *περ*, as *τάπερ*, *ἀπερ*, besides other similar combinations.

An examination of the demonstrative and relative forms, both in Latin and Greek, shows plainly that they have all the same origin. Thus, *hujus* and *cujus*, *hic* and *qui*, are in reality the same words, since the letters *h*, *c*, and *q* are often no more than the symbols of an aspirated vowel, as may be seen in the derivation of the English 'whom,' from the Latin *quem*. Again, with regard to *ὁ* and *ὄς*, the aspirate shows that there was something beyond the mere vowel-sound in the first of these, which may have sometimes preceded and sometimes followed, or both together. Thus, *ὁ* might become *ὄς*, or even *τός*, though probably the reverse process represents the truth more nearly, viz. that which supposes that the sibilant at the end was gradually softened till it disappeared, while the initial breathing or *τ* came to be represented by the aspirate mark. In Latin, by a similar method, we might obtain *iq* (*hic*) or *qi* (*qui*)³. The distinction between the *For* and *roc*, or relative and demonstrative form, has been well preserved in English; as, for instance, in 'whose' and 'those;' and it would be interesting, could we make out a complete history of these modifications. With regard to Horne Tooke's derivation of *qui* from *καὶ οἷ*, adopted from Voss, I hardly know what to say. Undoubtedly, in many instances, the relative pronoun can in signification be resolved into the copulative conjunction and demonstrative; and in consonance with this is certainly the frequent use of *τε* in Homer after what is called the relative; as, *κείται ἀνὴρ δ'ντ' Ἴσον ἐτίομεν* "Ἐκτορι δῖῳ, Il. ε'. 467. See Trollope's note, who quotes Hermann to the effect that *ὄς* originally signified *hic*, and *ὄσ τε* the same as *qui*, or *et hic*, a force which the relative often possesses, both in sense and construction, as we shall elsewhere see. Another good instance to the same effect is *ὄτε προῖδωσιν ἰόντα Κίρκον, ὃ τε σμικρῆσι φόνον φέρει ὀρνίθεσσι*, Il. ρ'. 756. But, on the other hand, the aspiration of *ὄς* in Greek admits the supposition of some consonantal sound before it, having the same force as the digamma, or English *w*, which is equivalent to the *qu* of the Latins, and answers to the old orthography of 'whom,' as found in some authors, *qham*. Even, however, supposing this to be fanciful, there was still a *roc* form in Homer, preserved in the oblique cases, which bears the same relation to *ὄς* as *τόσσοις* to *ὄσσοις*, as *talis* or *tantus* to *qualis*, *quantus* in Latin, or as the English 'those' to 'whose.' That the relative is often equivalent to the copula and demonstrative, that the demonstrative and copula often fill its place, particularly in the earlier dialects, and that the Latins often render the latter by *qui*, are points beyond dispute, and all tending to render the derivation of *qui* from *καὶ ὄς* feasible; still I do not think the etymology at all demonstrated, though it appears more satisfactory than the majority of such derivations usually are.

³ That the final *c* in these cases is a mere ending, which has nothing to do with the root, or which is indicative of a peculiar sound sometimes given to the vowel, seems to be established from the forms *hic*, *hi*, singular and plural, *ne* and *nec*, *harum* and *harunc*, the Greek *νῦν* and Latin *nunc*, the termination *hoc* in the ablative compared with other ablatives in *o*, that of *hunc* compared with *um* in other accusatives, the ending *ce* attached to some words, as *his*, *hiscce*, also by comparing *illuc* and *illud*, *istuc* and *istud*, *quicquam* and *quidquam*, and the German *hin* with the Latin *hinc*.

I have not, however, the slightest doubt, that the distinction between the relative and demonstrative did not at first exist. I do not mean to say that Homer made no distinction, as this would be altogether inaccurate. The Latins used the initial relative after a full point, without limitation, in lieu of the demonstrative and copula. This does not appear to be the case in Homer, so far as I have noticed; for in these cases he uses the *τος* form for oblique cases, reserving the *ὅς* form for the more strictly relative clause, occurring in the middle of a period; though he likewise uses *τά* freely in this last situation, accompanied commonly by *μέν* and *δέ*, which seems to connect the *τά* in its origin with the demonstrative. He does not, any more than Pindar, use the *τος* form for the nominative singular, and the nominative plural is in general *οἷ*, though Pindar, as we have seen, makes use of *τοί, ταί* frequently enough in the plural. On the other hand, the particle *ὅα* is very usual with *τόν*, as with *ὅν* the relative, in the beginning of a period, where the Latins use the relative form. The interchange of the article and relative, or rather the use of the same form for both, is exhibited familiarly enough in the German language, while relative adverbs are used by many writers, where in English we require the demonstrative forms; and *vice versâ*, the demonstrative forms are often to be translated by relative ones in our language. Thus, *dadurch*, 'whereby,' *wovon*, 'thereof,' Kant's Criticism of Pure Reason, p. 218. The supposition, that only one form originally existed both for article and pronoun, is confirmed by the practice of the Hebrew tongue, in which the use of the relative is unknown, and whose relative clauses are expressed by means of distinct parenthetical propositions. In Homer, as we have seen, there is some difficulty in distinguishing the two classes of words; for although separate forms had in his time got into use, yet the necessities of the metre may sometimes account for the use of one in preference to the other. Even in much later periods, the so-called article had not lost its force as a relative, as may be seen from many passages in the Attic poets. Thus, *γύναι, νοεῖς ἐκείνον, ὄντιν' ἀρτίως μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει*, *Œdip. Tyr.* 1025, 'and whom this man speaks of:' *μη καὶ μάθη, μ' ἤκοντα, κάκχέω τὸ πᾶν σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ*, *Soph. Philoct.* 13, 'the whole cunning device, by which I expect very shortly to get possession of him.'

Having alluded to the use of *ὅς μέν, ὅς δέ*, for *ὁ μέν, ὁ δέ*, I shall be excused for noticing another class of cases, in which *ὁ δέ* is used, not by way of apposition or contrast, but where its place might be supplied by the relative pronoun; as, *τίς οὐ ξυνασχαλᾷ κακοῖς τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ* (sc. Ζεὺς), *Æsch. Prom.* 167: *φοβοῦμαι, τὸν μυριωπὸν εισορῶσα βούταν, ὁ δέ πορεύεται*, *ibid.* 584. See also the same play, vv. 679, 881⁴. Many other examples of this kind occur in the Tragic poets. See Monk's Hippolytus, 280, who observes, that the præpositive article with *μέν, γάρ, δέ*, is often put for *ἐκεῖνος*. This is true in these cases, but he has not noticed the whole peculiarity, viz. that in general there is a direct construction, in place of which, in our own language, we should usually employ the relative. The Latin language, on the other hand, very commonly uses a relative at the beginning of a fresh period, where a demonstrative would be expected; as, *cujus reprehensio me vehementer movet*, *Cic. pro Muren.* 2. 3: *quæ si causa non esset, tamen*

⁴ Blomfield.

&c. *ibid.* 4. 8. The remark of Matthiæ on the passage, ἀγρία ξυντακίς νόσφ ροσεῖ τλήμων Ὀρέστης· ὁ δὲ πεσὼν ἐν δεμνίοις κείται, Eurip. *Orest.* 34, I do not understand, where he says, that it is more suspicious by reason of no opposition being implied. It is strictly analogous to the examples quoted immediately above, from the Prometheus of Æschylus. Homer makes use of the same thing, χήτει τοιοῦδ' υἱος· ὁ δ' ἄλλοδαπῶ ἐνὶ δῆμῳ εἵνεκα βίγδαανῆς Ἑλένης Τρωσὶν πολεμίζω, *Il.* τ'. 324.

CHAPTER IV.

THE RELATIVE CONSTRUCTION AND THE DIRECT IN THE SAME CLAUSE.

§ 20.—The Septuagint Greek version of the Old Testament, and also that of the New, contain many instances of this class; which are, however, not wholly confined to these writings. But as αὐτός is the word which occurs most frequently in these cases, it has been usual to treat this peculiarity as one which arises out of the redundant use of αὐτός. This mode of representation does not give a sufficient view of the matter; the fact being, that either the construction by αὐτός, or the relative alone, may be made use of, and, according to the general usage of language, the one should be exclusive of the other, while here, on the contrary, both are, as it were, jumbled into one. This is not confined to αὐτός, as we shall presently see; while, again, there are many other modes of expression, in which this pronoun appears superfluous, or rather seems, as it were, put to indicate the government of the verb that accompanies it, which has been separated from its own natural connexion, by some independent construction, as the genitive absolute or so forth, where no relative construction has been employed. The repetition of the antecedent substantive, in the relative clause, has already been abundantly illustrated, but this is quite a different thing from the repetition of the demonstrative pronoun; because, although the latter is but a pronominal representative of the antecedent substantive, and therefore may be thought merely to occupy its place, it really contains, in itself, much more; viz., a peculiar law of construction as well as a correspondent sense. The writer of the Apocalypse indulges this practice more, perhaps, than any other. Thus δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, *Rev.* iii. 8. Some editions read καὶ for ἣν, but if this reading has been adopted merely to obviate the difficulty in construction, it is of little use, as the examples of

a similar kind are exceedingly numerous; ἀγγελοῖς οἷς ἐδόθη αὐτοῖς, *ibid.* vii. 2; δὲν ἀριθμῆσαι αὐτὸν, *ibid.* vii. 9. See also Septuagint, Gen. α'. 11, 12. κδ'. 3, 37, 42. κη'. 13. λα'. 13. λθ'. 20; also in the following, ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τοῦτου, Gen. γ'. 3, 11, 17; at Isa. η'. 20, the very prepositions are repeated in both members.

Obs. Nearly allied to this is the subjoined construction, in which it is the relative clause, however, that appears to be redundant: αὐτοῦ τὰ σημεῖα ἃ ἐποίει, John ii. 23. v. 36. vi. 2. 3 Ep. John i. 10; and again, τὰ ἔργα σου ἃ ποιεῖς, John vii. 3. Gen. ii. 2. But this construction admits of explanation on another principle, and is analogous to another very common practice of the Greeks, *viz.* the removing the subject out of the subordinate relative clause, and putting it as the direct object to a verb or other word preceding it, whose proper object is, according to Latin and English practice, the whole relative clause. See my *Accus. and Infin.* chap. iv. p. 38. So Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει, Soph. *Œdip. Tyr.* 674, in answer to ὅτου πράγματος μῆνιν τοσόνδε ἔχεις, where Creon is taken from its own clause, and put answering to *πράγματος*, in lieu of *πραγμάτων* understood. Thus, in the case above, the natural construction would be τὰ σημεῖα ἃ αὐτὸς ἐποίει. In lieu of which, αὐτός is made to depend on *σημεῖα*, as the latter of two substantives, precisely as in the following English example, formed exactly on the Græcian model, the verb takes the subject of the relative clause for its object, with the remainder of the clause in apposition, instead of the whole clause as an object; 'then you perceive the body of our kingdom, how foul it is,' Shakesp. II. Henry IV. act iii. sc. 1, for 'then you perceive how foul the body of our kingdom is:' τὸν δὲ Λαῖον φύσιν τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων, *Œdip. Tyr.* 713, 'tell Laius what nature he had,' for 'tell what sort of person Laius was;' and note also that ἔχων follows the construction understood, and not that expressed. Some supposed cases of anacoluthon might be explained in this way. I may remark, in passing, that not merely the subject, but even the object of the dependent relative clause is sometimes removed in this way; as, Πάνδαρον ἀντίθεον διζήμενος, εἶπον ἐφεύροισι, Hom. II. ε'. 168: καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο, Xen. *Anab.* i. 9, 11, though ὡς εὐχοίτο may be regarded as redundant or exegetical. Sometimes the opposite to this takes place, particularly with certain uses of *quis* and *τίς*, where a dative is transferred from the preceding verb to the relative clause, of which it then becomes the subject; as, *sed non ante datur telluris aperta subire auricomos quam quis decerpserit arbore factus*, Virg. *Æn.* vi. 140, for *non datur alicui quam decerpserit*, where the dative to *datur* becomes nominative to *decerpserit*; but falling in this position after *quam*, the unaccented form of the word is used, *viz.* *quis*, according to usage after other relative forms. This is, perhaps, properly a Greek structure; as, Ἕλλησι καὶ βαρβάρῳ πορεύεσθαι, ὅπη τις ἤθελεν, *Anab.* i. 9, 13, for τινὶ Ἑλλήνων. In some other instances it happens, that the subject of the relative clause is made, not the object, but the subject of the preceding; as, εἰ τὰ μὲν χρήματα λυπεῖ τινὰς ὑμῶν εἰ διαρπασθήσεται, Dem. *pro Cher.* ιγ'. We can, however, explain this last example, in accordance with another principle extensively prevalent in Greek, whereby usages

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When the relative is in an objective case, do not usually repeat the object in English, but the verbs in such clauses all seem to be referred to the first relative as a common object. Hence the apparent redundancy in the following: τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά, John 13. 36. Regarded in another point of view, however, an instance like this is similar to others we have brought forward above. To the same purpose are certain passages in which the English translators have imitated this exactly. Thus, 'whom when they had washed, they laid her in an upper chamber,' Acts ix. 37, where we should do better to read, 'whom, when they had washed her, they laid.' The obvious confusion which is thus introduced, as to which verb the relative is really governed by, explains sufficiently why the two verbs should be referred to one and the same object, without the introduction of a second. So again, 'whom when Aquila and Priscilla had heard, they took him,' Acts xviii. 26: 'whose shoes of his feet,' *ibid.* xiii. 25, for 'the shoes of whose feet:' 'what God hath cleansed, that call not thou common or unclean,' *ibid.* x. 15, where 'what' should by itself be equivalent to 'that which,' and is almost always so used. The practice of supplying each clause with its own object is not even confined to *αὐτός*, for we have, though rarely, examples like the following: καὶ οὓς ἂν λάβωσι τῶν Ἑλλήνων δεινὰ ὑβρίζειν λέγονται τοὺς Ἑλληνας, Xen. Anab. vi. 4, 2.

§ 22.—Agreeably to what has been shown above, we may, I think, defend the integrity of such passages as the following, in which the personal pronoun is placed in close contiguity with the relative in the same member. They are, *δν, καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν ἄγονον Ἀπόλλων Λαίῳ μ' ἐθέσπισεν*, Eurip. Phœn. 1597: *ἣν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ροᾶς*, *ibid.* Androm. 641: *καὶ παῖς ἄτεκνος, ἣν δδ' ἐξ ἡμῶν γεγῶς ἐλαῖ δι' οἴκων τήνδ' ἐπισπάσας κόμησ*, *ibid.* 700: *οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι*, Eurip. Hec. 804, which the editors seem to think corrupt, but I own I do not. Again, we have *αἶτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον κλαγγῆ τάλγε πέτονται ἐπ' Ὀκεανοῦ ροάων*, Hom. Il. γ'. 4. And thus, exemplifying the force of parenthesis in Latin; *tantos ego solus faciam, qui gnatum unicum, quem pariter uti his decuit aut etiam amplius, quod illa ætas magis ad hæc utenda idonea est, eum ego hinc ejeci miserum injustitia mea*, Ter. Heaut. i. sc. 1. 79. See also example, § 25, (b) quoted from Liv. iv. 15. And, again, *δ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι*, St. Paul, Galat. ii. 10; so Galat. iii. 2. Romans ix. 24. which two last are quoted below.

Obs. The example, Hom. Il. γ'. 4, may be explained in a similar way to others, by supposing that the Greeks often deemed it right to express a subject to each clause, as well as an object; since the clause beginning with *ἐπεὶ* is not isolated here from *αἶτε*, for the relative is here meant to be the nominative to *φύγον*, as can be shown by analogy with other examples. But a great number and variety of confusions of this sort might be adduced, from which it appears, that after parenthesis, or when a verb is separated

at a distance, by intervening clauses, from other words with which it is in close syntactical connexion, such repetitions are not uncommon. Thus βάρυνη δὲ μιν δόρυ μακρὸν ἐλκόμενον, τὸ μὲν οὐτίς ἐπεφράσατ', οὐδ' ἐνόησε μηροῦ ἐξερεύσαι, δόρυ μείλινον, ὄφρ' ἐπιβαίη, Hom. Il. ε'. 664. And again, by a species of anacoluthon, on the contrary, the relative is repeated in the demonstrative clause; as, ταῖν δ' ἀθλαῖν οἰκτραῖν τε παρθένοιιν ἐμαῖν, αἶν οὐποθ' ἡμῆ χωρὶς ἐστάθη βορᾶς τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ ψάουμι, πάντων τῶνδ' αἰεὶ μετειχέτην· αἶν μοι μέλεσθαι, Soph. Œdip. Tyr. 1428. Here Wunder assumes προθῆ μέριμναν from the preceding connexion; but I do not see why ταῖν is not governed by μέλεσθαι, though the commencing structure has been departed from. Accordingly Brunck, on the authority of one MS., read ταῖν in the last instance for αἶν, evidently seeing the difficulty. The redundancy of ἡμῆ with τοῦδ' ἀνδρός, leads Nevius and Wunder to imagine the first ἡμῆ corrupt, which is perhaps unnecessary; and lastly, we may notice the implied nominative to μετειχέτην assumed from αἶν, illustrating the matters treated of in the foregoing chapter, an omission not uncommon with ἀλλά; or rather the use of ἀλλά explains the absence of the relative, as it rather marks a direct than a relative construction. This doubling of words may generally be explained by reason of parenthesis or suspension in many other cases. Nothing is more common in Greek than to place ἄν near the commencement of a conditional clause, in which the verb is suspended for some way on, when the particle is again repeated with the verb. In these cases the first ἄν is premised with a view to give the clue to what construction is about to follow; as, εἰκότως ἄν τοὺς ἐρώντας μᾶλλον ἄν φόβοιο, Plat. Phædr. 232, C. Thus, in the subjoined example, we have the pronoun τὸν repeated, after the noun which is governed by the same verb has been expressed; as, ὁ δὲ Σχεδῖον μεγάλθυμον Ἰφίτου νιὸν, Φωκῆων ὄχ' ἄριστον, ὃς ἐν κλειψῷ Πανοπηΐ οἰκία ναιετάασκε, πολέσσ' ἀνδρῶσιν ἀνάσσω· τὸν βάλ' ὑπὸ κληΐδα μέσην, Hom. Il. ρ'. 306. Some would here understand a verb to govern Σχεδῖον, and regard τὸν as relative; but this is certainly not correct. The first noun is governed by βάλε, but from the verb having been postponed, the pronoun is joined to it to show the government. In a similar way, two pronouns are found in one member repeated; as, ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην, οὕτως ἀφῆ με, Soph. Œdip. Colon. 1273, where Wunder gives two examples, brought forward by Reisig, of a similar kind, Aristoph. Equit. 781. Xen. Œcum. x. 4. These examples strongly confirm the allowableness of the cases under the rule⁵. Again, we have double negatives in the same member; as, ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὧν ἐκείνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, Dem. cont. Philipp. Γ. ζ', unless the οὐκ is here merely rhetorical. Also, double interrogatives; as, πῶς, ὅτ' ἠτύχει Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν, ἔζη τε Πρίαμος, Ἔκτορος τ' ἦνθει δόρυ, τί δ' οὐ τότε, Eurip. Hecub. 1184. These cases are distinguishable from others where double negatives and interrogatives are made use of, being here due solely to parenthesis.

⁵ The same view will explain the syntax of the following: *clamor indicium primum fuit, quo res inclinatura esset; excitator crebriorque ab hoste sublatus; ab Romanis dissonus impar, segnius sæpe iteratus, incerto clamore prodidit pavorem animorum*, Liv. iv. 37; nor do I think there is any need of emendation.

§ 23.—There are many other of these uses of *αὐτός*, which, although not exactly within the scope of this analysis, are so far connected with its illustration, that they may not be improperly introduced here; that is, they illustrate a similar confusion of clauses, analogous to what has just been pointed out with regard to the relative clause, the province to which we have more expressly confined our attention in this treatise. The difference in these cases is, that the demonstrative occurs twice, though we cannot explain this by supposing that *αὐτός* is redundant, for the construction often requires us to retain it. Neither is it necessary to suppose that the *αὐτός* is emphatic in such instances. Where the article and participle are used, we may regard them as equivalent, of course, to a demonstrative pronoun and a relative. Thus, *τῷ νικῶντι δώσω αὐτῷ*, Rev. ii. 7. 17: *τῷ καθημένῳ ἐδόθη αὐτῷ*, *ibid.* vi. 4. Here, *τῷ νικῶντι*, and *τῷ καθημένῳ*, contain both the relative and demonstrative together, the participle implying the former, and the case indicating the latter; but it is clear from the practice of the writer, that *τῷ νικῶντι* was conceived of merely as a relative clause, and accordingly it is so used in many other passages, and takes the strictly relative syntax; thus, *ὁ νικῶν καὶ ὁ τηρῶν δώσω αὐτῷ*, Rev. ii. 26: *ὁ νικῶν ποιήσω αὐτόν*, *ibid.* iii. 12: *ὁ νικῶν δώσω αὐτῷ*, *ibid.* iii. 21; in all which, and similar passages, *ὁ νικῶν* has merely the force and construction of the Latin *qui vincit*. This view of the case is also strongly confirmed by the passage, *καὶ ἀπέθανη τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς*, Rev. viii. 9, and I have no doubt this method of explanation which refers *τὰ ἔχοντα* to *κτισμάτων* as a relative clause, will do better than taking it as put in apposition with *τὸ τρίτον*, which is the common view of the case, if I rightly apprehend it. We have here only to assume that *τὰ ἔχοντα* is solely a relative clause put in the same case as the relative would be if it had been expressed. In a second class of examples the article is dispensed with, and *αὐτός* put in its place, so that *αὐτός* is thus found expressed in both clauses, and it is then customary for the first clause to assume an absolute or independent construction, while, in the second, the *αὐτός* indicates the natural dependence. Sometimes this absolute construction is nominative, sometimes genitive, sometimes dative, and sometimes accusative; though, as the case of the second *αὐτός* is also one or other of these, it will often happen, that the first and second *αὐτός* are in the same case with each other; and different grammarians, according to their several views, will treat such cases as cases of attraction, government, or redundancy, at the

same time. In one point of view the *ὀνομασίων*, given above, will illustrate the use of the nominative absolute, and it is probable that we may, in some such way, explain the use of the *nominativus pendens* in other Greek writers: as, τὰ πολλὰ δὲ πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ, Eurip. Hippol. 22, where see Monk's note and other references, Æsch. Suppl. 455. Choeph. 518. Prometh. 209. Soph. Œdip. Tyr. 101. Œdip. Colon. 1120. Eurip. Phœn. 290.

(a) *Genitive absolute.* Cases of this sort are sufficiently numerous. Thus we have in the New Testament among others, αὐτοῦ ἐνθυμηθέντος ἐφάνη αὐτῷ, Matt. i. 20; also *ibid.* ix. 18. Mark v. 18. ix. 9. John viii. 30.

(b) *Dative absolute.* The following example will suffice, ἐξεληθόντι δὲ αὐτῷ ὑπήντησεν αὐτῷ, Luke viii. 27. Here, however, the correspondency of the cases is merely accidental, and I object to the view which makes αὐτῷ merely redundant.

(c) *Accusative absolute.* Here, likewise, from the agreement of the cases, it may be supposed that the first accusative is governed, and that the second is redundant; but this is, in my view, also merely accidental; thus, εἰσελθόντα αὐτὸν οἱ μαθηταὶ αὐτοῦ ἐπερώτων αὐτὸν, Mark ix. 28.

Obs. This practice is not confined to αὐτός, but has been extended to other pronouns. Thus, we have τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις, Matt. xi. 7: εἰσελθόντων ὑμῶν συναντήσῃ ὑμῖν, Luke xxii. 10: ὄντος μου μεθ' ὑμῶν, οὐκ ἐξεκείνατε τὰς χεῖρας ἐπ' ἐμέ, *ibid.* xxii. 53. In the following, the accusative absolute appears to follow, instead of preceding as usual; thus, ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, Jude i. 5. St. Paul uses ὑμᾶς redundantly, Philip. i. 7; and ἐμοί in like manner, Rom. vii. 21; and again, οὗς καὶ ἐκάλεσεν ἡμᾶς, Rom. ix. 24: οἷς ἐν ὑμῖν, Gal. iii. 2, where some MSS. omit the personal pronoun, which instance might have been classed with those above, where relative and demonstrative are exhibited in the same member. Of this double pronominal use, we have another example in the Septuagint, Gen. κ'. 6, ἐφεισάμην σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ.

§ 24.—The practice treated of in the last section, though much more common in later writers, and, as we have seen, very general in the Alexandrian and Hellenistic writers, is not unknown among the best. Thus, τούτου μέλλοντος λέγειν ἀπήλασεν αὐτὸν ἡ βουλή, Dem. de Cor. μγ': διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων ἠγγέλθη αὐτῷ, Thucyd. i. 114: τῶν μὲν οὖν λόγων ὑμᾶς οἶομαι μανθάνειν πολλοὺς αὐτῶν, (some copies read τοὺς πολλοὺς, as in the text of Bekker,) Dem. de Cor. λγ': κατεύχομαι δὲ τὸν δεδρακὺτ' κακὸν κακῶς νιν ἄμωρον

ἐκτρίψαι βίον, Soph. Œdip. Τυτ. 241 : καὶ ταῦτα τοῖς μὴ δρωσιν εὐχομαι θεὸς μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά, *ibid.* 264. Thus we have in Plato αὐτός and ἐκείνος used of the same subject ; as, ὦν δέομεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν, Euthyphr. 14, D. See also Stallbaum's note to the Phædon, 106, B. 111, B. though possibly this is not much to our purpose.

Obs. Some cases of apposition, commonly so called, might be explained in a similar way. We might, perhaps, include in this way some uses of the partitives οἱ δέ, and ἕκαστος, where the word expressing the whole is first put, followed by the partitive in the same case ; as, δώσω ὑμῖν ἕκαστω, Rev. ii. 23.

CHAPTER V.

MUTUAL TRANSPOSITION AND ATTRACTION OF THE RELATIVE AND ANTECEDENT.

§ 25.—Under this head is presented abundant material for examination and arrangement. The most careless reader must have often noticed some of the many deviations from what may be regarded as its ordinary construction, which the relative undergoes, and has experienced, if he has thought at all, a moment's difficulty, at least, in reconciling these with its primitive simple use. He has again and again observed, that, although the relative does not commonly agree in case with its antecedent, it is, nevertheless, often joined with a substantive, in full agreement with it as an adjective, and that it does, in numerous instances, obtain a direct interrogative force, which does not, at first, seem to have belonged to it. Of these irregularities⁶, he will naturally seek a

⁶ In using the term 'irregularity,' I do not mean as regards the practice of Latin writers, but rather in respect to the particular nature of the relative, considered grammatically. Undoubtedly it would be more correct to say, *expromeret propere quas insidiarum sibi minas per ambages jaceret*, Liv. ii. 12, than *minas expromeret quas* ; and there are many verbs in Latin of the active class, which properly take no object but the relative clause, which in these cases has its own subject. We have seen, however, elsewhere, that in Greek it is extremely usual in corresponding cases to make the subject, and even sometimes the object, of the dependent clause, the direct object of the main verb ; and many similar instances exist in Latin, though constituting the exception rather than the rule, as just above in the same chapter of Livy, *semet ipse aperiret quis esset* ; but we should certainly say, *multa inter sese vario sermone serebant, quem socium exanimem vates, quod corpus humandum diceret*, Virg. Æn. vi. 160, not *diceret socium quem*, or *diceret corpus quod*.

solution, and in a work of this kind he ought to find one, or, at least, an attempt at one. This part of our subject is both interesting and highly important, for it is connected with a satisfactory explanation of numerous anomalies, classed under the title of 'Attraction.' I shall classify the examples according to some additional peculiarity which they may happen to possess.

(a) *Antecedent in the relative clause in the same case as it would be if in its own.* The following may be noted: *nunc et qui color est puniceæ flore prior rosæ, mutatus Ligurinum in faciem verterit hispidam*, Hor. Od. iv. 10, 4: *etiamne si quæ leges sint tyrannorum*, Cic. de Leg. i. 15, for *si sint ullæ leges quæ*. Again, ἀποπέμψαι πρὸς αὐτὸν, δ εἶχε στράτευμα, Xen. Anab. i. 2, 1, for τὸ στράτευμα, ὅ: *quum essent in quibus demonstravi angustias*, Cæs. B. C. iii. 15: *Ajax quo animo traditur milies optetere mortem maluisset*, Cic. Off. i. 31: *et quam armis viri defendere urbem non possent, mulieres precibus lacrymisque defenderent*, Liv. ii. 40: *quo Chium pretio cadum mercemur taces*, Hor. Od. iii. 19, 5: *quæ pars civitatis Helvetiæ insignem calamitatem populo Romano intulerat, ea princeps pœnas persolvit*, Cæs. B. G. i. 12: εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλαι τάχιστα, Hom. Il. ρ'. 640': Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἔδωρήθη πάρα, ζῶσ τῆρι πρῖσθελς ἰππικῶν ἐξ ἀντύγων, Soph. Aj. 1002: ἦν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην ταύτην ἐπραξα, Œdip. Tyr. 68. From the close juxta-position of ἴασιν μόνην ταύτην, it may be thought that I am overstraining the point in referring the two first words to ἦν, and punctuating at least mentally between the two last; but I cannot allow the confusion of clauses which is otherwise inevitable: *ut bene ac feliciter eveniret quod bellum populus Romanus jussisset*, Liv. xxi. 17: *dehinc, quia plerique, quæ delicta reprehenderis, malevolentia et invidia dicta putant*, Sall. Cat. 3: *sed a quo incepto studioque me ambitio mala detinuerat, eodem regressus*, ibid. 4: *edicunt penes quem quisque sit Cæsaris miles ut producat, Cæs. B. C. i. 76, for edicunt ut miles producat ab eo penes quem quisque est*. Again, *an hic peccat sub noctem qui puer uvam furtiva mutat strigili*, Hor. Sat. ii. 7, 109: *quam laudem ille Africa oppressa . . . eandem hic sibi assumpsit*, Cic. pro Muren. xiv. 31: *ut cujus familiæ*

⁷ ὅστις, no doubt, arises out of a similar transposition, and the noun with τίς may also be transposed, as in the example above, for εἴη δ' τίς ἐταῖρος ὅς. In time, these had become so united, that τίς preceded in addition; as ἔστιν τίς ὑμῶν ὅστις, Soph. Œdip. Tyr. 1018. In Soph. Ajax, 1017, the τίς is interrogative, which is therefore different.

decus ejecti reges erant, ejusdem interfecti forent, Liv. ii. 20, 'that of what family the banishment of the kings was an honour, of the same family should be the honour of their being slain.' Not only the substantive, but the qualifying adjective is transferred into the relative clause; as, *Volsci perdidērunt quam urbem habuerunt optimam*. But the qualifying adjective sometimes undergoes this transition alone, without its substantive; as, *his mœnia quære magna pererrato statues quæ denique ponto*, Virg. Æn. ii. 294: *coluber tumidum quem bruma tegebat*, ibid. ii. 471. Again; *quæro cur qui aditus ad causam Hortensii patuerit mihi interclusus esse debuerit*, Cic. pro Sull. 2, 4. In the next example the substantive is transferred into the relative clause, and preserves its case, but we cannot separate the relative and substantive, and retain the construction, which must be explained further by supposing an attraction; *imperat militibus Cæsar ut naves faciant, cujus generis eum superioribus annis usus Britanniae docuerat*, Cæs. B. C. i. 54, for *ejus generis quod*, so also B. G. v. 2. This attraction, as it is called, is often, as here, only a substitution of the relative for the demonstrative member, in which the relative undergoes the syntactical construction of the demonstrative, rather than that which its own verb *docuerat* requires.

(b) *Antecedent substantive in the relative clause in a different case from what it would be in its own.* The first example I shall quote is the following: *ex quibus multisque aliis perspicuum est, qui fructus quæque utilitates ex rebus iis, quæ sunt inanimæ, percipiuntur, eas nos nullo modo sine hominum manu atque opera capere potuisse*, Cic. Off. ii. 4, 'it is evident that what advantages accrue, these could not be available without the assistance of man.' I have generally observed, that most young students in writing this as an exercise (vide Ellis), put the relative in the accusative, and *eas* in the nominative. The reason is, that *fructus* and *utilitates* are removed out of the demonstrative clause, and placed in that of the relative, whose case they take, and with which it agrees as an adjective. Again, *qui fit Mæcenas, ut nemo, quam sibi sortem seu ratio dederit, seu fors objecerit, illa contentus vivat*, Hor. Sat. i. 1, 1, for *illa sorte quam*. Again; *necnon et socii, quæ cuique est copia læti dona ferunt*, Virg. Æn. v. 100, where an ellipsis of *ea* in the ablative, and a transference of *copia* (ablat.) into the relative clause (nomin.), has taken place; *atque alii quorum Comædia prisca virorum est*, Hor. Sat. i. 4, 2; *illi, scripta quibus Comædia prisca viris est*, Hor. ibid. i. 10, 16: *nominatim ratio confecta erat qui numerus domo*

erisset, Cæs. B. G. i. 29, for *ejus numeri qui*: οὐδὲν σὺ που κάττισθα τῶν σαυτοῦ περὶ ἃ . . . βουλεύματα ἔστι, Soph. Philoct. 545: *ignarus, quam regionem consul petisset*, Liv. iv. 39: οἷς ὁμόθεν εἰ καὶ γονῆ ξύναιμος, οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα, κρυπτῆ τ' ἀχέων ἐν ἧβα ὄλβιος, ὃν ἄ κλεινὰ γὰ ποτὲ Μυκηναίων δέξεται εὐπατρίδαν . . . Ὀρέσταν, Soph. Elect. 153, 'with whom you are of the same origin, and allied by birth, as for instance, Chrysothemis who lives, and Iphianassa, and Orestes born to be fortunate, though now passing his youth in solitude and grief, whom the far-famed land of the Mycenæans shall receive, happily restored to his country.' Similar instances with the proper name in the relative clause, are the following: πρὸς ἄνδρ' ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός, Eurip. Hecub. 754: πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χερὸς Πολύδωρον . . . εἰ ζῆ, *ibid.* 965, where Πολύδωρον is in the same case as παῖδα, but still the structure is really the same, as both παῖς and the proper name would, according to ordinary Latin or English syntax, be nominative to ζῆ, though in a well-known Greek construction. Pflugk quotes these passages also in a note to his edition, and adds Hom. Odys. α'. 69. Eurip. Hippol. 101: ἐκ γένους δὲ δεῖ θανεῖν τοῦδ', ὃς δράκοντος γένους ἐκπέφυκε παῖς, Eurip. Phœn. 940, for παῖδα ὃς. A parallel Latin example is the following: *qui natus in libero populo inter jura legesque, ex qua urbe reges exactos sciret . . . ex qua . . . in qua . . . in qua . . . in ea Sp. Mælius spem regni conceperit*, Liv. iv. 15. Here *urbe* is put with *qua* instead of with *ea*, by reason of the long postponement of the demonstrative; common in passages of particular emphasis, and the construction having passed from *Mælium* to *qui*, the subject *Sp. Mælius* is again expressed in the *qui* clause, to recal attention after the long parenthesis to that subject. Again, *unde habes? quam Bacchis secum adduxit adolescentulam*, Ter. Heaut. iv. 1, 41, 'from the young woman whom Bacchis brought with her: *quod quidem jus civile didicisti, non dicam operam perdidisti*, Cic. pro Muren. 10. 23: *quod populus in se jus dederit, eo consulem usurum*, Liv. iii. 9: *visere gestiens qua parte debacchentur ignes*, Hor. Od. iii. 3, 54: *quis non malarum quas amor curas habet*, *ibid.* Epod. ii. 37, which is curious, from the separation of the adjective *malarum* from its substantive *curas*. Two other singular instances are the following: *pone me quod latus*, Hor. Od. i. 22, 17, for *pone me in eo latere quod*, and *reperiebat etiam in querendo Cæsar, quod prælium equestre adversum paucis ante diebus esset factum, initium ejus fugæ factum a Dumnorige*, Cæs. B. G. i. 18, where *quod prælium* is put in place of *in eo prælio*

quod, and where some of the editors incorrectly write *quod* with the adverbial accent. Again, *et magis placerent quas fecisset fabulas*, Ter. Phorm. Prolog. 12: *in his quas primum Cæcili didici novas*, ibid. Hecyr. Prolog. 6: *populo ut placerent, quas fecisset fabulas*, ibid. Andr. Prolog. 3: *posthac quas comædias spectandæ an exigendæ sunt vobis prius*, ibid. 26: *quas credis esse has, non sunt veræ nuptiæ*, ibid. Andr. i. 1, 20: *et in quem primum egressi sunt locum Troja vocatur*, Liv. i. 1, where the nominatives to the verbs are in these several passages only expressed in the accusative: *quas Cæsari esse amicas civitates arbitrabatur eis graviora onera injungebat*, Cæs. B. C. ii. 18: *petamque vultus umbra curvis unguibus quæ vis Deorum est Munium*, Hor. Epod. v. 93, for *vi qualis: velis tantummodo, quæ tua virtus, expugnabis*, Hor. Sat. i. 9, 54, for *virtute qualis tua*. Again; *agam per altis aure sublata nives quæcunque præcedet fera*, Hor. Epod. vi. 7: *nam, quæ prima solo ruptis radicibus arbor vellitur, huic atro liquuntur sanguine guttæ*, Virg. Æn. iii. 27: ἀλλ' ἦν μὲν ἄν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἶποι, οὐ μόνον ἤδη πάρεστιν, Dem. Chers. 13': *ipsi autem gerere quam personam velimus, a nostra voluntate proficiscitur*, Cic. Off. i. 32, in which two last examples the subject of the verb is in the objective case. Χρύσης πελασθεῖς φύλακος, ὃς τὸν ἀκαλυφῆ σηκὸν φυλάσσει κρύβιος οἰκουρῶν ὄφεις, Soph. Philoc. 1299: εἰ ἦν ὑμεῖς ἄν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος, Thucyd. i. 33: *longa quibus facies ovium erit illa memento ponere*, Hor. Sat. ii. 4, 12: *parcit defundere vinum et cuius odorem olei nequeas perferre licebit*, ibid. Sat. ii. 2, 58: *κατασκευάζοντα ἤς ἄρχοι χώρας*, Xen. Anab. i. 9, 19: *πολὸν φίλτατος ἦσθα γνωτῶν, οὐς Ἐκάβη ἠδὲ Πρίαμος τέκε παῖδας*, Hom. Il. χ'. 234: *ὅποια δὲ μείζων κώμη ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί*, Xen. Anab. vi. 3, 2: *δν δ' ἐπιστεῖβεις τόπον χθονὸς καλεῖται τῆσδε χαλκόπους ὁ δόξ*, Soph. Œdip. Colon. 56: *νῦν δ' οὔσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων τοῦτοισι κοῦκ ἄλλοισιν ἀρμοσθήσεται*, ibid. 904': *ταύτην γ' ἰδὼν θάπτουσαν, δν σὺ τὸν νεκρὸν ἀπέπας*, ibid. Antig. 402. The last two examples are peculiar, from having the article transferred with the noun, which appears to be of rare occurrence. The one last-quoted is evidently of the same kind as the one preceding it, though as τὸν νεκρὸν is in the same case as it would have been out of the relative clause, it might be thought that we are straining a

* I ought to notice here that some copies read ὤσπερ.

point, to include it under this head. This introduction of the demonstrative pronoun is common enough, however, with the interrogative relative adjective; as, οἶαν τήνδε θωύσσει βοήν; Soph. Ajax, 327: ποῖον τὸν μῦθον ζειπερ; Hom. Il. π'. 440. See also Krüger de Attractione, vol. ii. 189. Of this kind of examples, with a still further peculiarity, I shall have to speak below. Again, *et quæ gravissimæ afflictæ erant naves, earum materia utebatur*, Cæs. B. G. iv. 31: πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν τοῦτο μηδὲ διδακτὸν εἶναι, Plat. Men. 96, C.: λόγος δ' ὃς ἐμπέπτωκεν ἀρίως. ἐμοὶ στείχοντι δέυρο, συμβαλοῦ γνώμην, Soph. Œdip. Col. 1145: περὶ ὧν οὐδένα κίνδυνον ὄντινα οὐχ ὑπέμειναν οἱ πρόγονοι, Dem. de Coron. νθ': καὶ ἀνείλεν θεοῖς οἷς ἕδει θύειν, Xenoph. Anab. iii. 1, 7.

With regard to these four instances, however, they might be classed under the head of attraction, and not transference; for the noun in every case precedes the relative, and in the last, οἷς ἕδει θύειν is the proper structure after ἀνείλεν, to which θεοῖς is added by apposition or exegetically. So in Latin we have, *nec tu ea causa minueris hæc, quæ facis, ne is mutet suam sententiam*, Ter. And. ii. 3, 18. Besides the examples quoted, we have ἢ τὸν (false case for τοῦ) ὃς Σκύρω μοι ἐνιτρέφεται φίλος νιός, Hom. Il. τ'. 326: τίς δ' ἔστιν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ; Soph. Ajax, 1017: ὅτι οὐκ ἔσθ', ὅτω ἄλλῃ πιστεύων, Plat. Alcib. i. 123, D: ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, Mark vi. 16: ἀλλ' οὐ γὰρ οὗτ' ἐν τοῖσδ' ἀκούσομαι κακὸς γάμοισιν, οὗθ' οὐς αἰὲν ἐμφέρεις σύ μοι φόνους πατρός, Soph. Œdip. Col. 985: ὦ νῦξ, ὦ δέλπνων ἀρρήτων ἔκπαγλ' ἄχθη' τοὺς ἐμὸς ἴδε πατὴρ θανάτους αἰκεῖς διδύμαιν χειροῖν, Soph. Elect. 196, where τοὺς is certainly relative, and the construction confused: *Cæsar, qui milites adversariorum in castra venerant, conquiri et remitti jubet*, Cæs. B. C. i. 77: *per si qua intemerata fides, vos enim, quod C. Lutatius consul primo nobiscum fædus icit, negastis vos eo teneri*, Liv. xxi. 18: *quapropter? quia enim qui eos gubernat animus infirmum gerunt*, Ter. Hecyr. iii. 1, 31: *quam quærit ab omni quisquis adest socius, cur hæc in tempora duret*, Juven. Sat. x. 253: *celans qua voluntate esset in regem*, Nep. in Dat. 5: ὀπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, Xen. Anab. i. 1, 6, 'the captains of the garrisons, as many as belonged to him.' In the following Greek passage we have the antecedent substantive in the relative clause, not agreeing with it, but placed in the genitive plural according to the rule of partitives. I have

elsewhere noticed the use of the relative partitively; thus, ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς αἱ μοι μόναι παρήσαν ἐλπίδων ἔτι, Soph. Elect. 796, and the construction τίν' ἐλπίδων occurs again below, 941. The very reverse of this takes place in the following: ἦ ἄρα δὴ τις, ὅσαι θεαί εἰς' ἐν Ὀλύμπῳ, Hom. Il. σ'. 429, for θεάων ὅσαι, though it may be remarked here generally, that all these relative adjective forms properly take a substantive in their clause, which substantive is, however, often in the predicament of being required in the preceding member, in a different case. Even the word that would be properly dependent on a foregoing adjective, is made to take its place in the relative clause; as, ὕγιής ἐγένετο ᾧ δῆποτε κατέχετο νοσήματι, John v. 4, which our English translators imitate, 'was made whole by whatsoever disease possessed;' for, 'was made whole of the disease, whatever it might be, by which he was possessed.'

Obs. We might apply the law of construction here developed to the elucidation of passages which are differently understood. Thus, μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον, John viii. 53, where, by accentuating οἱ as the relative pronoun, and regarding προφῆται as transferred for προφῆτων in the antecedent member, we should have strictly the ordinary construction, 'than our father Abraham, and the prophets who are dead.' Be this as it may, the sense is the same; for it may be shown by examples quoted above, that this sudden change from the relative to the direct structure is common enough in St. John⁹. We might thus explain the following passage in Pindar: τὴν δὲ κῦδος ἄβρον νικάσαις ἀνέθηκε, καὶ δὲν πατέρ' Ἀκρων' ἐκάρυξε καὶ τὰν νέουκον ἔδραν, Pind. Olymp. v. 7, by supposing that there is a transference of πατέρι into the relative clause, and a change of case to the accusative, in agreement with δὲν, 'and having conquered, obtained, and conferred glory on thee (Camarina), and his father Acron, and the newly-peopled settlement, whom and which he caused to be proclaimed.' This would be objected to, perhaps, by reason of the article τὰν, which seems to indicate that the structure is direct; though I brought forward instances in point, where the article with its noun is so transferred. It is immaterial, as to the meaning of the passage, whether this mode of explanation be admitted or not; but it would remove a difficulty in accommodating the sense to the construction, which is perhaps, after all, one of no importance.

(c) *Relative in the case of the Antecedent: Attraction.* The following may be noticed: οὐδ' ἂ μὴνείεις φράσας, Soph. Œdip. Col.

⁹ On further consideration, I prefer regarding this instance as of a common nature with the ones occurring John xv. 6, 'If a man abide not in me, he is cast forth as a branch, and is withered,' &c. viz. the branch is withered, &c.: also John vi. 39. 44. 54, where the same proposition is again and again enunciated as a leading one, though manifestly only a subordinate.

1269, for ταῦτα διὰ ᾧ. So ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ, *ibid.* 1286; but these instances, like τί in the following, τί δῆτα νῦν ἀφιγμένος κυρῶ; *ibid.* 1303, might be classed among the adverbial uses which have arisen in this way. Again, ὡς σ' ἀπ' ἐλπίδων οὐχ ὦν περ ἐξέπεμπον, εἰσεδεξάμην, *Soph. Electr.* 1106. There are other cases, in which we may resort either to the supposition of attraction, or suppose that the rule by which verbs or adjectives are allowed to take an accusative of their cognates comes into exercise; as, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν, *Ephes.* ii. 4: ἴνα ἡ ἀγάπη ἦν ἠγάπησάς με, *John* xvii. 26: ταύτην τὴν ἀρετὴν, ἣν αὐτοὶ ἀγαθοὶ ἦσαν, *Plat. Men.* 93, B., and again, *ibid.* D: τὸν αὐτοῦ υἱὸν παιδεῦσαι ἦν δὲ αὐτὸς σοφίαν ἦν σοφός, *ibid.* 93, E. In this last example, while we have the same construction as in the preceding, we have σοφίαν expressed in the relative clause. Again, εἰ διανοοῦμεθα ὦν τε πεποιήκασι, *Xen. Anab.* iii. 2, 8: εἴ σέ τι δέδρακ', ὀλοίμην, ὦν ἐπαιτῆ με δρῶν, *Soph. Œdip. Tyr.* 625. Here ὦν is conformed to the case of τοίτων implied, as ἐπαιτῆ governs an accusative, and so does δρῶν. Again, ἔπη κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; *Soph. Œdip. Tyr.* 334: λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνήρ, *Hom. Il.* ε'. 361: ἐννέπω σὲ τῷ κηρύγματι, ᾧ περ προεῖπας, *Soph. Œdip. Tyr.* 345: φονέα σέ φημι τάνδρὸς οὗ ζητεῖς κυρεῖν, *ibid.* 357¹⁰: σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ οὐδεὶς κ.τ.λ. *ibid.* 367: τίς τοῦδ' ἄνδρὸς ἐστὶν ἀθλιώτερος; οὗ μὴ ξένων ἕξεσσι—μηδὲ δέχεσθαι—μηδὲ προσφωνεῖν, *ibid.* 788: ἐν δέ τε τέρεια πάντα, τὰτ' οὐρανὸς ἐστεφάνωται, *Hom. Il.* σ'. 485, where τὰ the article stands for ᾧ, and the case of τέρεια is followed in lieu of reading οἷς: τοῖς ἰδίοις λόγοις οἷς αὐτοὶ ποιοῦσιν, *Plat. Euthyd.* 289, D. From Latin writers I may quote the following: *cupiditates quas paullo mederi possis*, *Ter. Phorm.* v. 4, 3: *si tibi curæ quæ antæ conveniat Mumatius*, *Hor. Ep.* i. 3, 31: *natus igitur patre quo diximus*, *Nep. in Epam.* 2, for *natus igitur patre quem*, or *quo patre diximus*. Again; *ubi quum, &c., invenisset priusquam Volscos cognitus error reduceret, quibus poterat sauciis ductis secum*, *Liv.* iv. 39, where either structure would hold, *sauciis ductis, quibus poterat*, or the one as quoted; *ne quis impediretur, quo minus ejus rebus quibus vellet frueretur*, *Nep. in Cim.* 4, and *tu illis fruire commodis, quibus illum dicebas modo*, *Ter. Eun.* ii. 3, 81; where however we may regard *quibus* as governed properly by *frui* understood: *ejus generis cujus supra demonstravimus*, *Cæs. B. G.* v. 2, though here again, *genus* or *fuisse* may be understood. Zumpt quotes

¹⁰ See Wunder, who writes ὄν, other copies ᾧ.

besides, *cum scribas et aliquid agas eorum quorum consuesti*, Cic. *raptim quibus quisque poterat elatis exhibant*¹, Liv., for *quæ* in each case. Hunter here incorrectly punctuates before *elatis*. In all these Latin examples there is, however, nothing decisive of the practice; for in every instance the verb that really governs is unexpressed, which serves to render the practice admissible. Thus, in the first, we may supply *a quo eum natum diximus*; in the second, *quibus poterat* is a kind of compound relative like *quibuslibet*; in the third, *quibus vellet* may be similarly regarded, or *frui* understood; in the fourth, we may supply *cujus generis eas fuisse demonstravimus*; in the fifth and sixth, again *consuesco* and *possum* are neither of them the complete verb, but only express a mood of that which is suppressed. I distinguish these cases of attraction from those in which no antecedent is expressed, and in which the relative takes the case in which the antecedent would be, were it present. Thus, ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραία ἐπραττε, Xen. Anab. ii. 2, 18: οὐκ ἄξιον εἰπεῖν ἄγε μηδ' ἐς πείραν ἔδωκε θεῶν τινὸς εὐνοία, Dem. Cor. νζ': φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω, Soph. Electr. 1081: οὐδὲν ὧν λέγουσι, Plat. Men. 99, C: ὃς φόβου φυγῶν ὧν εἶδε, Œdip. Tyr. 118: καὶ μ' ὁ Φοῖβος ὧν μὲν ἰκόμην ἄτιμον ἐξέπεμψεν, ibid. 761: δυνατοὶ χρῆσθαι οἷς ἐκείνοι εἰργάσαντο, Plat. Euthyd. 289, D.; and thus continually with the expressions οὐδὲν ὧν, ἐφ' οἷς. There are other passages in Latin, where the readings differ; as, *notante iudice, quo nosti, populo*, Hor. Sat. i. 6, 15, where some editors read *quem*.

Obs. Among the Greek writers, the practice of conforming the relative to the case of the antecedent is of such frequent occurrence, that it is difficult to say which was the rule and which the exception; and certainly, when the antecedent itself was not expressed, they appear commonly to have taken the relative as its substitute, even to the form of construction². If therefore we continue to regard the instances in which the demonstrative and relative both occur in the same case, as instances of attraction, we ought not to continue to do so, therefore, when the antecedent is wanting. While the Greek use of the relative corresponds, in the main, with that of the Latin, there is still a manifest difference; for with the Greeks, the relative clause was more fully an objective one than with the Latins. Thus, ὧν διαμάρτοιεν, καὶ μὴ μετᾶσχοιεν ὧν ὑμεῖς οἱ τὰ βέλτιστα βουλόμενοι τοὺς θεοὺς αἰτεῖτε, μηδὲ μεταδοῖεν ὑμῖν ὧν αὐτοὶ προήρηνται, Dem. de Cor. κζ'. Here ὧν, in the two instances marked, is

¹ It is of little consequence whether we term this attraction, or whether, as in Greek, we treat the relative as susceptible of the demonstrative construction.

² This attraction is even exhibited in the adverbial uses; as, κείθεν ὅθεν περ ἦκει, Soph. Œdip. Col. 1222, for κείσε.

governed by *μετάσχοιεν* and *μεταδοῖεν*, and not by *αἰρεῖτε* and *προήρηται*, the verbs respectively belonging to the same clause, whose usual government is an accusative. So *τῶν οὐκ ἐναντιωθέντων οἷς ἔπραττεν*, *ibid. κ'*. *πᾶσιν οἷς ἐκείνος ἔπραττεν*, *ibid. κα'*. Hence a Latin writer given to Greek imitation, as Horace, says, *dstrictus ensis cui super impia cervice pendet, non Siculae dapes elaborabunt*, *Od. iii. 1, 17*, rather than *cujus*, because of the implied case of *illi*; though, of course, the dative can be put attributively, in lieu of the genitive, by the ordinary rules of syntax. For the further practice of the Greeks in this respect, which, as I have said, is very general, consult Matthiæ's *Gr. Gr. § 473*, or any of the Grammars. That the relative in these Greek examples is governed, rather than attracted, is pretty clear from the fact, that we rarely, or perhaps never, find this take place in any but the oblique cases. Thus the relative pronoun, which is properly objective to the verb in its own clause, does not often become nominative, because the antecedent to which it has reference is so. It is only after a governed antecedent, which is therefore in one of the oblique cases, that this takes place, and hence I conceive it is more correct to regard the relative as governed. I need hardly say, that this practice occurs very much more rarely among Latin than Greek writers; and the reason evidently is, that with the latter the relative had, to a great extent, superseded the demonstrative clause, or taken its place and undergone its construction; so that we can hardly regard the demonstrative portion as elliptical, and for the same reason ought not to consider the case of the relative as the result of attraction. The Latins were in a few cases led to the same practice by imitation; but it is at variance with the syntax of the language. When they use a relative clause in lieu of the direct object, the construction shows that nothing takes place beyond ellipsis; while in those cases, in which the relative clause is itself the proper object of the verb, the relative is still in the usual construction, with its verb in the subjunctive mood.

(d) *Antecedent in the case of the Relative, but not in its clause: Attraction.* A very remarkable instance occurs in this example: *οὐκοῦν εἰ μὴ ἐπιστήμῃ εὐδοξία δὴ τὸ λοιπὸν γίγνεται, ἧ οἱ πολιτικοὶ ἄνδρες χρώμενοι, κ.τ.λ.* *Plat. Men. 99, C*, where the attracted word is at some distance from the relative, but where some editors have ventured to put the nominative without sufficient warrant. See Stallbaum. As I mentioned above, the instances, *Plat. Men. 99, C. Soph. Œdip. Col. 1145. Dem. de Coron. ὁ. Xen. Anab. iii. 1, 7*, might be classed under this head; but, in all, the antecedent and relative are in close juxta-position. A very much more unusual species of attraction, than any I have named, is that by which the antecedent, though it is required to be in the nominative, as nominative to the verb, is drawn into the case of the relative; as, *urbem quam statuo vestra est*, *Virg. Æn. i. 577*. This passage is somewhat similar to *quas credis esse has non sunt veræ nuptiæ*, quoted above, and also *quem locum Troja vocatur*; but in both these the demonstrative follows the relative. For further examples of this kind, see

Krüger, vol. ii. 215. We might, however, explain the *urbem quam statuo vestra est*, by supposing the construction to be *statuo urbem quam est vestra*, where the relative would then be attracted to *urbem*. In the following passage, we have a word in apposition with a noun in the demonstrative clause, attracted into a different case, in consequence of the intervention of a relative clause, and made to take the case of the relative: *ειδομένη γαλόψ*, Ἀντηνορίδω δάμαρτι, τὴν Ἀντηνορίδης εἶχε κρείων Ἐλικάων, Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην, Hom. Il. γ'. 122.

Obs. Many of the cases in which the accusative of a noun begins the clause, and where, after the interposition of the relative clause, the construction changes to the nominative by what is called anacoluthon, might perhaps admit of explanation in this way, as in the subjoined example: *λέγω δέ σοι τὸν ἄνδρα τοῦτον, ὃν πάλαι ζῆεις . . . οὗτός ἐστιν ἐνθάδε, ξένος λόγῳ μέτοικος*, Œdip. Tyr. 444. There is, however, another explanation which I would propose, viz. to regard this as an instance of a well-known Greek construction, *λέγω τὸν ἄνδρα τοῦτον ὅτι οὗτός ἐστιν ἐνθάδε*, the repetition of *οὗτος* resulting from the parenthesis. But this will not explain all the cases of this kind. Thus, *λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον*, Matt. xii. 36, where the attracted words, *πᾶν ῥῆμα ἀργὸν*, are a secondary object to *ἀποδώσουσι*, whose proper construction is represented by *περὶ αὐτοῦ*. Again, *λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη*, Mark xii. 10, similar to the example from the Œdipus above, with the exception that there is nothing to govern *λίθον*, which is here the subject of *ἐγενήθη*, by means of its representative *οὗτος*. Also, *ταῦτα ἃ θεωρεῖτε ελεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ*, Luke xxi. 6, where *ταῦτα* stands for *ἐν τούτοις*, or for *τούτων*. In all these examples, it will be observed, that the attracted word is not in the relative clause; we may also call them instances of anacoluthon, where a structure is commenced which is not persevered in; or cases of the accusative absolute, *accusativus præpositivus*, or of what is called the Greek accusative. See also, *καὶ γὰρ αὐτὸ τοῦτο ὄπερ αὐτὸς ἔνεκα φίλων ψεγοδεῖσθαι, ὡς συνεργὸς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κρᾶτιστος εἶναι τοῦτου*, Xen. Anab. i. 9, 21, where *αὐτὸ τοῦτο* is a forestalling of *τούτου*, though not here attracted, as it is in a different case. One of the editors compares with this our passage, Matt. xii. 36, also 1 Cor. x. 16. 2 Pet. i. 5. Matt. xxi. 42. John vi. 39. Acts x. 36. Eph. iv. 15.

(e) *Relative in attraction with the predicate, and not the real antecedent.* These cases are not of very frequent occurrence. Thus, *σκεῖψαι δ' ἀπὸ τῶν ἀγαθῶν οἶων ἀποκλείεις τε κατερύκεις ἢν δουλείαν οὖσαν ἔφασκες καὶ ὑπερεστὴν ἀποδείξειν*, Aristoph. Vesp. 614, 'but now treat with contempt advantages such as those you debar me from, if you can, and which you said but now you would prove to be mere slavery and service' *τοῦτο δ' ἐστίν, οὐχ ἢν ἂν οὕτωςί τις φήσειεν ἀτιμίαν*, Dem. Philipp. Γ.

Θ: ἄρκτον Θ', ἣν καὶ ἄμαξαν ἐπικλησιν καλέουσιν, Hom. Il. σ'. 487. So in Latin, with the demonstrative, *hoc maximum vinculum, hæc arcana sacra, hæc conjugales deos arbitrantur*, Tac. Germ. 18.

(f) *Relative in the construction of Accusative and Infinitive by Attraction, in place of the Nominative.* I have placed thus under a distinct head, a few exemplifications of this sort, because they are wholly at variance with the spirit of the Latin tongue. Thus, οὔτοι δ' ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, Xenoph. Anab. ii. 2, 1, 'that there were many Persians his betters, who would not endure his rule,' where, in Latin, the relative must have been in the nominative, and the verb in the potential mood. Again, καὶ φῆς οὐδὲν αὐτῶν ὅτι οὐ σχῆμα εἶναι, Plat. Men. 74, D. Two or three good instances of this kind occur, Xen. Cyr. i. 4, 25. Plat. Protag. 323, B. and Thucyd. iii. 39. These are quoted by Krüger in his work on Attraction, but not with this view. I may remark, that the accusative and infinitive is common enough with ὅτι, of which I have quoted examples in my Treatise on the Accusative and Infinitive, page 52; and Stallbaum, in his note to Phædon, 63, C, assigns a reason for this use of ὅτι with the infinitive. To this might be added the use of ὅτι with the participle, in this passage: βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὀρώ περιπατοῦντας, Mark viii. 24, only that the confusion is here somewhat more complicated.

(g) *Attraction in the use of certain interrogative formulæ.* Besides the use of the interrogative relative adjective, with an oblique case of the demonstrative pronoun, in the same agreement and government with it, as mentioned above, there is a further peculiarity in examples of this sort. I quoted above, οἷαν τήνδε θωύσσει βοήν; Soph. Aj. 327, to which I may add, τίνας ποθ' ἔδρας τάσδε μοι θοάζετε, Soph. Œdip. Tyr. 2: πρὸς ποῖον ἂν τόνδε αὐτὸς οὐδυσεὺς ἔπλει; Soph. Philoct. 564: ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤμων φέρουσι; Lucian, Char. & Merc., for τίνες ἐκεῖνοι οὔς. If ἐκεῖνος were left out, the construction would be of the ordinary kind; but the peculiarity is the introduction of a demonstrative pronoun in the same case as the interrogative, thus melting what would be two distinct clauses in another language into one; but in addition to this, the case of the interrogative itself, where no verb occurs in its own member to govern it, is generally assumed by attraction from a foregoing verb, which however may be understood in its own clause. Thus, ἐπεὶ καὶ ἐγὼ λέγω οὐ μόνον δικαιο-

σύνην, ἀλλὰ καὶ ἄλλας εἶναι ἀρετάς. ΣΩ. τίνας ταύτας; Plat. Men. 74, A: ἀληθῆ ἔμοιγε δοκεῖν, καὶ καλόν. MEN. τίνα τοῦτον; καὶ τίνες οἱ λέγοντες; ibid. 81, A, where the principle of construction explains itself; the first τίνα, relating to a foregoing word, takes the case of that word, while τίνες, referring to an unnamed subject, is put in the nominative. So again, μαντεύμασιν. CÆ. ποίοισι τούτοις; Soph. CEdip. Col. 383. This attraction is sometimes reversed, and instead of the relative agreeing with the proper subject, and assuming its case, it attaches itself to the predicate. Thus, ποίαν δύναμιν ὧδ' ἔχει διπλῆν, Soph. CEdip. Tyr. 909, where ποίαν should be the subject of ἔχει, 'what has this double power.'

(h) *Apposition clause in the case of the Relative instead of the case of the Subject: Attraction.* Thus, καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζῶ ἢ τὴν αἰώνιον, 1 Ep. John ii. 25. To which we may add, Hom. Il. γ'. 122. See p. 43, § 25 (d), though the example there is not so marked as in this instance, in consequence of the antecedent being in an oblique case, which is here the principal subject of the proposition. In these two examples it is not the *accusativus præpositivus*, as the attracted words here follow instead of preceding the relative clause.

§ 26.—There is another class of examples belonging to this division of our subject, in which it is not the antecedent substantive, but only a qualifying adjective, which has reference to that antecedent, that is placed in the case and clause of the relative. Thus, ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάνν μακροῦς ἤλανεν, Xen. Anab. i. 5, 7, where there is an ellipsis of ἐνιοι, while a curious transference of πάνν μακροί from the antecedent clause into that of the relative, with which μακροί is then made to agree, takes place. Again, *servus quem unicum servaverat*, Delect.: *quem habuit fidelissimum*, Nep. Them. 4: *quem tum Epaminondas plurimum diligebat*, Epam. 4, where I would object to the adverbial mark over *plurimum*. Again, *quem carissimum habebat*, Attic. 10: *quam prope æqualem habebat*, ibid. 17: *pulsi regnis quæ maxima*, Virg. Æn. vii. 217: *jamque ascendebant collem qui plurimus urbi imminet*, Virg. Æn. i. 419: *quæ pulcherrima*, ibid. v. 728^s. But, in point of fact, in most of these

^s These are different, though not so much so as would at first sight appear, from cases like the following: *quos invocatos vidisset*, Nep. Cim. 4, where *invocatos* is an infinitive verb, or rather the two words *invocatos vidisset* go to make up one notion; but when the qualifying word is an infinitive or participle, we do not see any singularity.

cases, the adjective must be regarded as making up one notion with the verb, which is accordingly *habere fidelissimum, habere carum*, and so forth. There are some combinations of *qui* with *solus* and *unus*, in which there is nothing remarkable, as the relative pronoun admits freely this connexion; as, *cui uni*, Nepos, in Dion, 5: *quem unum*, *ibid.* Eumen. 2: just as *huic uni*, *ibid.* Timoth. 2: *unum quem docuit*, Virg. *Æn.* v. 704: *quos primos Numidæ invaserunt*, Liv. xxi. 47: $\delta\upsilon\ \epsilon\tau\acute{\upsilon}\gamma\chi\alpha\upsilon\epsilon\nu\ \epsilon\chi\omega\nu\ \kappa\acute{\eta}\rho\upsilon\kappa\alpha\ \acute{\alpha}\rho\iota\sigma\tau\omicron\nu$, Anab. ii. 2, 20. Sometimes this practice is extended by a further qualification; as, *an cum eo, qui primus se obtulisset Romanus exercitus*, Liv. xxi. 29, where we have also an illustration of the transferred antecedent, for *cum eo exercitu qui*. This use of the adjective in the relative clause is so much a favourite with Roman writers, that it may almost be regarded in the light of a rule which is obligatory on the writer of elegant Latin. Besides the examples just given, we have another class occurring with the adjectives, *medius, reliquus, totus, par*, and probably some others, where in English we are forced to use the adverb; as, *quos medios cohors prætoria disjecerat*, Sall. Cat. 61: *lucus erat quem medium*, Liv. i. 21. Some editions read also, *quos inter medios*, Virg. *Æn.* i. 352, and I think it perfectly free from objection. Again, *dies quem tu non totum in ista ratione consumpseris*, Cic. pro Muren. xxii. 46: *tum omnia pugna quam in omnes partes partem intenderant*, Liv. ii. 50. Thus also in the Latin phrase *qui alius*, and the Greek $\delta\sigma\tau\iota\varsigma\ \acute{\alpha}\lambda\lambda\omicron\varsigma$, though sometimes $\acute{\alpha}\lambda\lambda\omicron\varsigma$ precedes, as Xen. Anab. v. 5, 12, a thing of no moment, for the similarity of case is preserved, as in the following, $\acute{\epsilon}\tau\acute{\epsilon}\rho\omega\ \delta\prime\ \delta\tau\omega\ \kappa\alpha\kappa\acute{\omicron}\nu\ \tau\iota\ \delta\acute{\omega}\sigma\sigma\omicron\mu\epsilon\nu\ \zeta\eta\tau\acute{\epsilon}\iota\nu$, Dem. de Cor. ε', where, without recollecting the analogy, we should imagine an attraction to have taken place, for $\acute{\epsilon}\tau\epsilon\rho\omicron\nu\ \delta\prime\ \delta\tau\omega$. The Greek admits another kind of construction with the relative, which is not found in Latin, but this it possesses in common with the demonstrative, and is not peculiar to the relative merely; as, $\omicron\iota\varsigma\ \gamma\acute{\alpha}\rho\ \omicron\delta\sigma\iota\nu\ \acute{\upsilon}\mu\epsilon\tau\acute{\epsilon}\rho\omicron\iota\varsigma\ \acute{\epsilon}\chi\epsilon\iota\ \chi\rho\eta\sigma\theta\alpha\iota,\ \tau\acute{\omicron}\upsilon\tau\omicron\iota\varsigma\ \acute{\alpha}\pi\alpha\nu\tau\alpha\ \tau\acute{\alpha}\lambda\lambda\alpha\ \beta\epsilon\beta\alpha\iota\omega\varsigma\ \kappa\acute{\epsilon}\kappa\tau\eta\tau\alpha\iota$, Dem. Philipp. Δ. δ'.

§ 27.—I must not conclude this chapter, without adverting to two or three other cases, in which a substantive is found in the relative clause, in concord with the relative as an adjective, where all trace of direct transference has disappeared, though, no doubt, the origin of such uses is to be found in this practice. Thus we have seen, that the Greeks, in a great many instances, differ from the Latins, in the construction of their relative clauses, in such a way as to strengthen this supposition. The first class of cases is

the very common one, in which the relative is used interrogatively, with a substantive in agreement with it in its own clause, of which I need not stop to furnish examples. The second, where a verb requiring a sentence, and not a mere word, for its object, which sentence is either in the construction of the Accusative and Infinitive, or *ut* and the subjunctive, or some other relative clause, requires the subject of the relative sentence, or the said subject of the infinitive, to be expressed in it. Thus we more commonly say *optant ut ille vivat*, than *illum, ut vivat, optant*, though the last occurs; and it is in this construction that the Greeks and Latins so much differ, the latter method being much more common with the former, and the former method with the latter. The substantive that goes with the relative may, however, be either the object or subject of the relative sentence; but, in either case, the Greeks are fond of placing it as the object of the preceding verb, or in its place a neuter pronoun. Thus, ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἑμαυτὸν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω, Xen. Anab. ii. 5, 10, ‘but of how many and of what kind of hopes I should deprive myself, these I will tell.’ In Latin, however, we should say, *olim nam quærere amabam quo vafèr ille pedes lavisset Sisyphus ære*, Hor. Sat. ii. 3, 21, not *amabam quærere æs quo*. In these examples, the proper objects to *quærere* and λέξω are not *æs* and ἐλπίδας, but the respective clauses in which they are found. This construction is more harsh and unusual, however, and seems to come under the head of the mixed relative and demonstrative construction spoken of before, when this substantive so coupled with the relative, either as subject or object, has another word depending on it, as in the following, *mea Phrygia audisti, modo iste homo quam villam demonstravit Charini?* Ter. Heaut. iv. 4, 9, where we have *villam Charini* in the relative clause. The third class of examples to which I have referred is, that in which the relative is put merely for the conjunction and demonstrative pronoun, and cannot be distinguished from the latter in construction. Thus, *quæ libertas ut lætior esset proximi regis superbia fecerit*, Liv. i. 2, ‘which liberty the pride of the last king had rendered more grateful.’ In consequence of the *quæ libertas* having been taken out of the *ut* clause, there is an apparent awkwardness about this passage. It stands, however, merely for *et superbia regis fecerit ut ea libertas, quam dixi, lætior esset*. Again, *quæ si causa non esset tamen*, &c. quoted above, for *et si ea causa non esset*. In such like passages, the whole is rendered clear by substituting for the relative pro-

noun, *et* and the corresponding demonstrative, in the same case and gender, on which I shall have to say more below.

Obs. The relative *is*, in fact, used wholly in all the demonstrative constructions, for the conjunction and demonstrative. It is used in that of the ablative absolute, in a particular construction, which has been classed under the head of 'anacoluthon,' in the accusative and infinitive, in the phrases *quo metu, quæ audita* (Liv. ii. 24), in place of *hoc metu, for metu hujus and hæc audita*. There are, besides, many cases in which it is accompanied by the noun in its own clause in this way; as, *quem simul adspexit scabrum in tonsuramque Philippus*, Hor. Epod. i. 7: *quam spem nequaquam fefellit*, Liv. ii. 39, for *et quum adspexit eum Philippus*, and *et eam spem nequaquam fefellit*. The use of the relative for the demonstrative and conjunction, or of the relative at the beginning of a period, called the use of the initial *qui, quod*, is of perpetual occurrence in Cornelius Nepos, and is met with frequently in most writers. This is even carried so far, to bear out the analogy, as to imitate certain constructions in Greek; as, *quem perspexisse laborant an sit amicitia dignus*, Hor. Ars Poet. 435. According to Greek construction, we can here take the subject of the *an* clause, and make it the object to *perspexisse*. But the subject of the *an* clause would be *is*, and not *quis*, and the *quem* is evidently for *et eum*. Observe then, that *an sit, &c.* is the proper object of *perspexisse*, not *quem* or *eum*. In the same way, the relative is construed with a participle; as, *cujus impetratæ pœnituit*, Liv. ii. 49, and with prepositions, as *quam super, quocum*, where the relative usually precedes, while it follows when a conjunction; as, *postquam, priusquam*.

REMARK. In English we use 'what,' in like manner, for 'that which;' as, 'give me what I spoke of,' and, as in Latin, this has become the form of the interrogative; as, 'what think you?' Out of the use of the substantive in the relative clause, governed by a preposition, has arisen in English the government of a relative adverb by the preposition; as, 'till when let us suffer and wait,' Beaumont and Fletcher, *Maid's Tragedy*, act ii. sc. 1, for 'till which time.'

CHAPTER VI.

OTHER USES ARISING OUT OF THIS TRANSPOSITION OF THE ANTECEDENT INTO THE RELATIVE CLAUSE, TENDING TO ILLUSTRATE THE ORIGIN AND EMPLOYMENT OF CERTAIN KINDRED WORDS OF THE RELATIVE CLASS.

§ 28.—It will be necessary to pursue the principle I have been illustrating somewhat further, in order to explain the origin of some other familiar modes of construction. I shall first speak then of the use of the relative in interrogative sentences, in which it is very commonly joined with a substantive in its clause, whose

presence must be explained in a similar way to that adopted in the last chapter. The following examples illustrate the use of *qui* interrogative; as, *qui denique ex bestiis fructus, aut quæ commoditas nisi homines adjuarent percipi posset?* Cic. de Off. ii. 4: *quibus tandem gradibus Romulus escendit in cælum? Quæ res ad necem Porsennæ C. Mucium impulit? Quæ iis Cochitem contra omnes hostium copias tenuit in ponte solum?* Cic. Paradox. i. 2. An examination of either of these examples will teach us, that here the antecedent is transferred into the relative clause, an ellipsis takes place, and yet the same force is conveyed as though the sentence was strictly expressed. The full enunciation would be, *rogo ut dicas gradus, quibus Romulus, &c. Dic mihi causam or rem quæ impulit.* Now, grammarians distinguish between *quis* interrogative, and *qui*, and it hardly appears that they do so with sufficient reason, after we have excepted the mere forms *quis* and *quid* themselves. With these two exceptions, all the other cases of the one are the same as those of the other, and a reason may easily be found for these exceptions. Observe then, that the relative *qui*, when used interrogatively, has usually a substantive in the same case and clause with itself; while in the general use of *quis, quid*, no such arrangement obtains, at least not primarily, though one was admitted; as, *quis miles?* Where the nominative masculine and neuter singular *quis, quid*, occur in interrogations, a substantive is very generally absent from the clauses in which they are found, while in the oblique cases, or with *qui, quod*, under similar circumstances, it is usually present. As the oblique cases of *quis* do not differ from those of *qui*, there is no means of, and no reason for distinguishing them. We are led rather to suppose that *quis, quid*, are two forms that are equivalent to some other combination, and are used for a particular purpose. Without laying any stress on the matter, may we not suppose that *quis* stands for *qui is*, and that *quid* contains also the element *id*, transferred into the relative member, in the way we have already pointed out⁴? And thus by a simple arrangement of

⁴ I have elsewhere noticed that *quoad* may be a kind of ecthipsis for *quod ad*, and *quid* may be for *quod id*, in the same way as the comic poets pronounce *sed* before a vowel, or *quid* under like circumstances; as in the following: *ĕtĕām | dōtā|tīs sōlē|ō quīd ist|ūd nōs|trā nīhīl*, Ter. Phorm. v.

7, 47, scanned as an Iambic Trimeter Acatalectic, which I prefer to the reading *ĕtĕām | dōtā|tīs sōlē|ō quīd id | nōstrā | nīhīl*, in which *nīhīl* is made a dissyllable, and *nostra* is made ablative feminine singular, according to the common, though improperly, received view, instead of neuter accusative plural, as it may be satisfactorily shown to be.

this sort, may we not explain at once why *quod* is used adjectively, and *quid* substantively, followed by a genitive which is common after *id'*? as, *quid causæ est?* Ter. And. iii. sc. 4, 21. Such a supposition as this will not interfere at all with the cases where *quid* is used not interrogatively, because *qui*, in like manner, is often coupled with a substantive in its own clause, where no interrogation is conveyed, and the use of *quid* is thus strictly analogous. Thus for example in the following: *quo prælio sublatis Helvetiis*, Cæs. B. G. i. 45, 'by which battle being lifted up,' where we may either say that *quo* is a mere demonstrative pronoun with copula, or that the real primitive construction is *eo prælio quod nominavi*, the relative being here, on the contrary, transferred into the case and clause of the demonstrative⁵. But, after all, these remarks on the composition of *quis* may be of no value, especially if its etymology is drawn from the Greek *τις*, or if, as a writer in the first number of the Journal of Education supposes, *qui* is a softened and shortened form of *quis*. At all events, *qui* and *quis* are not used indifferently for one another, which the last-named writer should have proved, in order to establish the parallelism of this change, with that of the second person passive of verbs, and third perfect active plural, into *re*. I have elsewhere hinted, that these forms are probably analogous to that of the historic infinitive, for the indicative form. It appears to me, that the writer, in question, is bound to show, that *qui*, *fuere*, *mirare*, the softened forms effected by time, gained ground among later writers, in

⁵ Though, as a general rule, *quid* is used substantively, and *quod* adjectively, yet *quod* often occurs followed by a genitive; as, *quod frumenti*, Cæs. B. C. i. 34: *quod superest fallaciæ*, Ter. Heaut. iv. 5, 23: *quod impensæ factum in bellum erat*, Liv. ii. 18. *Quis* and *qui* are both used partitively, and therefore as substantives; and *aliquis* is often used as an adjective in the singular, *ubi cui militi* for *alicui*, and partitively in the plural; as, *ne quis militis*, Liv. ii. 24, where *militis* stands for *militum*, as a noun of multitude. In interrogative sentences, likewise, *quis* is used as an adjective; as, *quis enim dies fuit quem?* Cic. pro Muren. 22. 46.

⁶ In Greek, as we have already seen, the construction of the interrogative with the antecedent in its clause, is varied by the addition of the demonstrative pronoun; as, *τίνα τόνδ' ἐπηράσω λόγον*, Soph. Elect. 381. Still more curious is the use of *τίνος* in the genitive absolute, with a participle as a kind of conjunction. Thus, *καὶ ὁ Ἀστυάγης ἰδὼν, ἐθαύμασε μὲν (not ὄτι) τίνος κελεύσαντος ἦκοι*, Xen. Cyr. i. 14, 'wondered by whose orders he came.' The Greeks not only use relative particles and conjunctions, but a greater freedom of construction for connecting their dependent clauses, and, among others, this by the genitive absolute is not uncommon.

place of, and as equivalent to their precursors. The convenience of the vowel-endings, in the second person of verbs, is manifest enough in poetry, and the same is true of the third perfect plural, though common enough in prose. But even if my notion of *quis* here advanced, is maintained, principally, to bear out a particular theory, one thing is clear, that *quid* is preferred to *quod* in a strictly objective clause, where the subjunctive is joined with it, while *quod* is almost as invariably used in the mere explanatory clause, and the specific distinction of the two is determinately marked.

§ 29.—From what has been said, then, it is easy to see, that in the use of *qui* interrogative, the antecedent is transferred into the clause and case of the relative, and that in the other class of examples, we must either regard the relative as a demonstrative in disguise, or as transferred into the clause and case of the antecedent, as in the following illustrations of its use, in the structure of the ablative absolute; *quibus rebus confectis*, Cæs.; *quo facto*, *ibid.*, ‘which things having been finished,’ ‘which having been done.’ These stand, respectively, for *iis rebus quas dixi confectis*, and *eo facto quod diximus*, if we take the latter view.

§ 30.—Thus may be explained the uses of the common adverbial expressions, *quo pacto*, *quo numero*, *quomodo*, *quemadmodum*, *quamobrem*, *quoad*, *quousque*, *quare*, *quapropter*, *quatenus*, &c., which are used as relative conjunctions, in order to connect a preceding verb with some dependent clause.

§ 31.—In the same way is explained the use of *qui* admirative, in which it approaches closely to the force of *quantus*; as, *alter vero dii boni quo splendore est*, Cic. de petit. Consul. 2, which might be rendered *videtis splendorem quo est*. Again; *O qui complexus et gaudia quanta fuerunt*, Hor. Sat. i. 5, 43, and it is very probable that, in this way, the method of using *qualis* and *quantus* has arisen, expressing, however, the notion of quality and quantity more distinctly than the *qui* form.

§ 32.—There are other forms, as *quisquis*, *quisque*, *quisquam*, *quicumque*, *quidam*, *aliquis*, *quisnam*, *quispiam*, which in their uses differ more widely from the general analogy. These appear to be connected with *quis* the indefinite. The first is formed on the analogy of *δοτις*, and *quicumque* and *aliquis* are often expressed by *si quis*. To these may be added the compounds *quivis*, *quilibet*, and *siquis*, written as one word. The formation and ending of the first-named of these seems to be somewhat arbitrary, but they all answer to various uses of the Greek, *τις*, *τις*, *δοτις*, im-

porting different degrees of indefiniteness, and it is not necessary to be able to explain their etymology by a strict and regular derivation. We have shown elsewhere that the doubling of the relative combination appears to be one recognized mode of marking indefiniteness. To exhibit the analogy of *τις* with one of its Latin congeners, the following examples may be given: ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε, Hom. Il. γ'. 297. ὄφρα τις ἐρρήγησι καὶ ὀψιγόνων ἀνθρώπων, *ibid.* γ'. 353, in which *τις* answers exactly to *quisque*; and, on the contrary, *quisque*, in the following Latin passage, has a force scarcely different from the indefinite sense of *τις*, 'any': *ut quæque pars castrorum nudato defensoribus premi videbatur, eo occurrere, et auxilium ferre*, Cæs. B. G. iii. 4. *Quis*, in other circumstances, maintains its analogy, as in *quisnam*, a compound made use of in direct and dependent questions, answering to *τις γάρ* in Greek, the Latin *nam* and *γάρ* corresponding in signification. The adverbial compound *quoniam* is from *quum jam*, or, as anciently written, *quom jam*.

Obs. 1. *Quisquis* and *quicunque*, as Zumpt remarks, cannot alone form the subject of a proposition, but must be united with a verb, in order to become a part of some other proposition. See his Grammar, page 67. *Quisque* is generally used as a substantive, and *quidam* is a kind of adjective, implying that its subject is definitely known, though indefinitely described.

2. *Quisque*, like the Greek ἕκαστος, is often used in apposition, with a plural subject; as, *illi exprobabant sua quisque belli merita cicatriceque acceptas*, Incert. In phrases like this, it follows the possessive pronoun in position, though not agreeing with it, as it does the superlative adjective when it does agree. *Quisque* is either used with a plural verb, and has reference to a plural subject in the same case with itself, or it is used with a singular verb, in which case it is used partitively with a genitive plural; as, *candidatorum conjecturam faciant quantum quisque animi et facultatis habere videatur*, Cic. pro Muren. 21. 44. In fact, *quisque*, in the nominative singular, may stand in apposition with other cases than the nominative plural; as, *multis sibi quisque imperium petentibus*, Sall. Jug. 18; and in those instances in which *quisque* is used, as in the following, *domum suam quemque inde abiturus, neque magis observaturos*, Liv. i. 50, it has the meaning of 'each and all.' In Greek we have noticed several plural uses, where the reference is to a singular antecedent. Thus, while *quisque* may signify 'each and all,' so οὐδεὶς is equivalent to *nulli*; as, οὐδενὸς οὐδέν ζημιονμένον τῶν τὰς οὐσίας ἐχόντων, ἀλλὰ καὶ προσλαμβανόντων, Dem. Philipp. Δ. ι'.

3. *Quidquam* is used with *nihil* in the same clause; as, *comperiebam nihil ad Pamphilum quidquam attingere*, Ter. And. i. 1, 64: and thus we have *nemo* with *unus* or *quisquam*; as, *neminem unum esse*, Liv. iii. 12: *nec quisquam unus*, Liv. ii. 9: *nemo quisquam*, Ter. Hecyr. i. 1, 10. So *nemo homo*, Ter. Phorm. v. 3, 25. This is done in Greek; as, ἀλλ'

οὐδὲ φίλων τις πέλας οὐδεὶς, Eurip. Alcest. 79,⁷ where Elmsley proposed to destroy *τις*, but Pflugk defends it, quoting Soph. Antig. 269, Œdip. Tyr. 246. Arrian de Exp. Alex. vii. 30, 2, and another parallel series of passages, where *τις* and *οὐδεὶς* are joined after a preceding negation, Herod. vii. 8, 3, quoted by Seidler, and Plat. Phædon, 65, E. *ibid.* Sophist. 227, B. Xen. Œcon. x. 3, &c.

§ 33.—There are other relative forms, as *quantus*, *qualis*, *quot*, *quotus*, *quum*, *quam*, answering to *tantus*, *talis*, *tot*, *totus*, *tum*, *tam*, which require to be noticed in this place, and the uses of some of these will detain us while we examine them rather minutely. The latter are properly the demonstratives of the former, in the same way that *id* is of *quod*, or *eo* of *quo*. We are not, however, to infer from this, that the demonstrative forms are always followed by their corresponding relative forms; nor, on the other hand, that the relative are only used in connexion with, or after the demonstrative. In some, as *quotus*, all connexion of this kind appears to have vanished, and its own place is oftener filled by the form *quot*, it being more common to say *quot anni* than *quotus annus*, Hor. Epist. ad August. 35. This ordinal adjective form is, however, not unfrequently employed, most commonly, in the singular number, either agreeing with the subject of the verb, or a substantive expressed; as, *tu quotus esse velis rescribe*, Hor. Ep. i. 5, 30: *i. e.* what number you with others would wish to make, agreeing with *tu* understood. With *qualis* and *quantus*, the demonstratives are much more commonly wanting, and it is the consideration of these with which we shall principally occupy ourselves, because like *qui* in the uses of it before exemplified, they generally take the antecedent substantive in their own clause. When not used in similes, *qualis* and *quantus* differ principally from *qui*, in expressing more definitely the notions of ‘quality’ and ‘quantity,’ and *qui* is often used in a parallel signification, particularly in connexion with one of these.

(a) The following examples illustrate the use of *quantum* in one of its ordinary constructions: *at ut videre te plane atque animadvertere quantum a quoque proficiscatur appareat*, Cic. de petit. Consul. 6: *atque in iis omnibus generibus iudicato et perpendito quantum quisque possit*, *ibid.*: *scire autem oportet quo quisque animo sit ut et quantum cuique confidas*, *ibid.* 9. In these *quantum* corresponds exactly with *quid*, and is followed by the subjunctive, the mark of the objective clause, in the same way. While passing, it may be as well to notice Cicero’s

⁷ See Pflugk’s Alcestis.

fondness (not however confined to him) for the coupling and alliteration of relatives.

(b) The subjoined exemplify that of *qualis*; as, *eventus belli qualis sit futurus ne vos quidem dubitatis*, Cæs. B. C. ii. 32: *aut ipsius rei natura qualis et quanta sit quærimus*, Cic. Tusc. Q. iii. 23: *animæ quales neque candidiores terra tulit*, Hor. Sat. i. 5, 41.

(c) In the following, *qualis* is used to express degree or intensiveness; as, *quale portentum neque militaris Daunia alit*, Hor. Od. i. 22, 13: *vix illud lecti bis sex cervice subirent qualia nunc hominum producit corpora tellus*, Virg. Æn. xii. 899: *te esse sapientem . . . qualem in tota Græcia neminem*, Cic. de Amicit. 2. 6: *itaque tota (sententia) jam sapientum civium qualem me et esse et numerari volo*, Cic. ad Lent. 21: *simplicior quis et est qualem me sæpe libenter obtulerim tibi*, Hor. Sat. i. 3, 63: *acria circum rapula lactuæ radices qualia lassum pervellunt stomachum*, Hor. Sat. ii. 8, 8. In this signification we often find *qui* for *qualis*; as, *velis tantummodo quæ tua virtus*, Hor. Sat. i. 9, 54: *qua es prudentia nihil te fugiet*, Cic. Fam. ii. 13: *haud scio an, qui tum animi ab decemvirorum infelicibus auspiciis Romanis hostibusque erant, &c.* Liv. iii. 60; in all of which notice the prevalence of a subject with *qualis* in its own clause.

(d) A similar use of *quantus* is contained in what follows: *pugna aspera surgit quantus verberat imber humum*, Æn. ix. 667; if this is not taken rather as a simile; *lis quinquaginta talentis æstimata est, quantus in classem sumptus factus erat*, Nep. Milt. 7; where also notice the distinct subject with *quantus*, which is wanting in the following: *insurgat Aquilo quantus frangit*, Hor. Ep. x. 7.

(e) *Qualis* is used with a substantive in its own clause⁵, particularly in similes, where no demonstrative has preceded, and in like manner *quantus*, when there is a comparison of magnitude; as, *nam qualis quantusque cavo Polyphemus in antro lanigeras claudit pecudes*, Virg. Æn. iii. 641: *qualis populea*

⁵ *Qualis*, in fact, can refer back to an antecedent, or forward to a fresh subject of comparison in its own member. The difference of meaning will account for the difference of structure. If used *qualitatively*, allowing me the use of the term, it generally has reference, like the ordinary relative, to an antecedent; when *comparatively*, to the introduced subject of comparison. But, like *qui*, it is often found with a noun in an objective sentence in this *qualitative* sense, depending only on a foregoing verb; as, *qualis autem differentia sit honesti et decori, facilius intelligi, quam explanari potest*, Cic. Off. i. 27.

mærens Philomela, *ibid.* Georg. iv. 511: *clamores horrendos tollit quales mugitus taurus*, Virg. *Æn.* ii. 223, 'like to the bellowings which: *seu tempestatibus acti qualia multa mari nautæ patiuntur in alto*, Virg. *Æn.* vii. 200; where also I protest against the parenthesis, as indicating that the construction is not understood. Again; *quale iter*, *ibid.* vi. 270: *qualis exercet labor*, *ibid.* i. 430. In the two next examples the subject is assumed from the preceding clause: *lumenque juventæ purpureum et lætos oculis afflarat honores quale manus addunt ebori aut ubi*, &c. *ibid.* i. 596: *nihil tumultuariæ pugnæ simile erat quales in oppugnationibus urbium conseri solent*, Liv. xxi. 8. There are other instances in Virgil in which *qualis* is used in simile, and afterwards we find, several lines down, *talis* with its own subject is met with. This is not a mere inversion of the demonstrative clause, but rather a redundant repetition, owing to parenthesis, lest the simile should be forgotten. Of this kind are, *qualis exercet Diana choros, quam . . . illa* (another clause) . . . *gradiensque . . . perterritant gaudia . . . talis erat Dido*, Virg. *Æn.* i. 498. Here four or five clauses are interposed, and *Dido* is again repeated, having already occurred before *qualis*. Also *quale solet viscum . . . talis erat species*, *Æn.* vi. 205. The following exhibits a simile with *quantus*—*quantus ad æthereum cæli suspectus Olympum*, *ibid.* vi. 579. Just as in English, 'these, I say,' and τῶν μὲν ἐν Θράκῃ κακῶν . . . τούτων μὲν ἐπιθυμῆν, Dem. Philipp. Δ. 8'. Of the occasional awkwardness of this construction, particularly when the main proposition is postponed, and the similitude begins, we have a good example in this: *qualem ministrum fulminis alitem, olim juventus et patrius vigor nido laborum propulit inscium*, Hor. Od. iv. 4, 1; and again below in the same connexion, *qualemve leonem*, *ibid.* 13. I may observe here, that *quam* in similitudes is likewise used without *tam*; as, *quam multa cadunt folia*, *Æn.* vi. 309: *quam multæ glomerantur aves*, *ibid.* 311.

(f) *Qui* has often the force of *qualis* or *quantus* by itself; as, *quæ ista est pravitas, quæve amentia est quod*, &c. Ter. Heaut. v. 2, 21: *ut igitur cognosceretur quæ copię Romanorum essent census habitus*, Eutrop. ii. 19: *et qui vir fuerit consideraris*, Cic. pro Muren. 15, 32: *ego pol, quæ mihi sum conscia*, Ter. Eun. i. 2, 119, for *si talis sum qualis ego sum conscia mihi*. And when *qui* occurs in one member of a sentence, with *qualis* or *quantus* in another, it then, most usually, has much the same signification; as, *quæ sit hiems Velæ quod cælum Vala Salerni quorum hominum regio et qualis via*, Hor. Epist. i. 15, 2:

contraria quoque et quæ et qualia sint intelligentur, Cic. de Inven. ii. 59: *quem te qualemque videbit attonitus Creneæ parens*, Val. Flacc. iii. 177: *neque exercitus Manlii quantus aut quo consilio foret*, Sall. Cat. 29. And thus too in Greek, ὄς and οἶος appear to be interchanged. Thus, δς εἰ φύσιν, Soph. Aj. 1231: ῥαδίως τούτους γοῦν οἶδα οἷ εἰσιν, Plat. Men. 92, C, where see parallel passages, quoted by Stallbaum; but τίς is said to be more common in this use, as, τούτους ἐζητοῦμεν τίνας εἰσὶ, just below.

(g) *Quantus*, in connexion with one of the subjects of comparison, occurs after a comparative adjective, also in agreement with a noun which forms the other subject of comparison; as, *maiore animo quam quanta mole*, Liv. i. 38: *prædaque inde maiore quam quanta belli fama fuerat*, *ibid.* i. 35, the two subjects of comparison being here in two different cases. Another peculiar example is, *quanta maxima celeritate potui*, Liv. xxi. 41: *quantam maximam vastitatem potest*, Liv. xxii. 3, where *quam* is more usual. The Greeks use ὄσος somewhat in the same way, *πλεῖονι μείζονος ἢ ὄσῳ ἐλάττους*, Dem. pro Megalop. β': and also this, where, in direct comparison, *tantum* is omitted; as, *quantum a mari recessisset, minus obvium fore Romanum credens*, Liv. xxi. 31. Sometimes there is not a different subject, as in the following: *haud minor Romæ fit morbo strages quam quanta ferro sociorum facta erat*, *ib.* iii. 7: *major aliquanto gratia fuit quam quanta*, &c. *ibid.* xxii. 22. This has something like the effect of a double comparative, which, when conditions are compared, expressed adverbially, is made use of in Latin; as, *libentius hæc in ullum evomere videar quam verius*. In English, when we compare by 'more' and 'most,' this is avoided. In Greek, we occasionally meet with a double relative arrangement in similes; as, *ὁμοῖον ὥστε*, Soph. Antig. 583, where Wunder quotes also Eurip. Orest. 697. Another remarkable use of *quantum*, in which it has the force of a substantive, and is coupled with an adjective that has usually the force of an adverb, may here be noticed: *Quid? nimium quantum libuit*, Ter. Phorm. iv. 3, 38. The following note to the passage occurs in Zeunius's Terence: "Per periphrasin dicitur pro *nimium*. Sic *immane quantum, mirum quantum, incredibile quantum, immensum quantum, infinitum quantum*. Similiter Græci, *πλεῖστον ὄσον, θαυμαστόν ὄσον*, v. Georg. Fabric. ad h. l. et interpret. ad Flor. iv. 2: *plurimum quantum favoris partibus dabat fraternitas ducum*, edit. Dukeri, p. 769, R. D."

(h) In the examples here given, the demonstratives are expressed.

Thus, *talem quales ipsi*, Cic. de Amicit. 22. 82: *tales qualis Pyrrhus*, (Incert.) in both of which the *qualis* agrees with the noun in its own clause, and is of a different number from the demonstrative: *vitæ tantam laudem quanta vos me vestris decretis honestatis*, Cic. in Cat. iv. 10: *quanta manus tantam multitudinem*, *ibid.*: *tanto majore conatu quanto plus erat periculi*, Liv. iv. 23, where observe in the two last, that the relative refers to a different subject from that to which the demonstrative refers, a circumstance still more marked in the following: *quod enim fretum quem Euripum tot motus, tantas tam varias habere putatis agitationes fluctuum quantas perturbaciones et quantos æstus habet ratio comitiõrum*, Cic. pro Muren. 17. 35. Again, *sed quantum opere processerant, tanto aberant*, Cæs. B. C. i. 73, where *quantum* answers to *tanto*, the case being modified by the verb in each clause respectively, according to the rule of the distance 'how far,' and the interval 'at which.' And lastly, an adverbial relative answers to an adjectival demonstrative; as, *virtus tanta habetur quantum verbis ea potuere extollere præclara ingenia*, Sall. Cat. 8.

(i) *Qualis* and *quantus* are both used interrogatively, and in expressions of admiration, particularly the latter. They are often accompanied by their correlatives *talis* and *tantus*. The two last belong to the antecedent substantive, to which they give an intensive force. The two former then become strictly relative, and are frequently then used without a subject in their own clause, though they also commonly enough have one in this case. We shall put the matter clearly by the following statement: that *talis* and *tantus* are often left out before *qualis* and *quantus*, in which case the antecedent subject commonly falls into the relative member, or a fresh one is introduced; while, on the other hand, after *talis* and *tantus*, the relative clause is often left out, in which case the two last words obtain a strongly intensive force; as, *in quo ille tot et tales viros defatigat*, Cic. pro Quinct. 13. 42: *qui tanti te talem genuere parentes*, Virg. Æn. i. 606, for *qui sunt parentes qui sunt tanti quanti possent gignere te talem qualis sis*.—*in tanto imperio populi Romani*, Cæs. B. G. i. 33.

(k) *Tantus* and *talis* are both likewise followed by *ut* and by *qui*, in place of *quantus* and *qualis*, and in the order of arrangement and even of translation, we often put the relative clause before the demonstrative. Thus, of the first kind are, *nullius dicendi, aut scribendi tanta vis, tanta copia, quæ non dicam exornare possit*, Cic. pro Marcell. 2. 5: *tanto beneficio auctam ut in domo a parvo eductum*, &c. Liv. i. 39; and exemplifying the postponed demonstra-

tive clause, we have, *ut quanto superiores simus, tanto nos geramus summissius*, Cic. Off. i. 26, and so with all other relative clauses. *Talis* is likewise followed by *ac* and *atque*. *Tam* also stands as answering to *qui*; as, *quis enim reperiri potest, tam improbus civis, qui velit*, Cic. de petit. Consul. 3, 'what citizen is to be found so abandoned as to wish;' though this may be explained by supposing that the construction is *quis enim reperiri potest qui velit*, the *tam improbus* being merely an apposition sentence expressing intensity of abhorrence. In comparisons, however, with *quam*, the *tam* is usually expressed, or, in lieu of it, *aliter*; though the practice of ellipsis before relative forms is so common, that this is by no means uniform. Thus, *non tulit* (sub. *aliter*), *quam ferre debuit*, Cic. de Amic. 12. 42; *non* (sub. *tam*) *facile loquor inquit Quirites quam quod locutus sum præsto*, Liv. ii. 56. Nor do the corresponding forms of demonstrative and relative answer to one another in other cases. I have noticed above the use of *quantus* after a comparative, where it appears redundant, in the expression *maior animo quam quanta mole*, which is a case of this want of correspondence. So in Greek; ἄλλος δ' οὔτις μοι τόσον αἰτιος οὐρανίωνων, ἀλλὰ φίλη μήτηρ, Hom. Il. φ'. 275, where τόσος is made to answer to ἀλλὰ, but it might be omitted with advantage, in the same way as *quantus* above. So too a comparative adjective sometimes occupies the place of τόσος; as, οὔτε ἕκαστος, οὔτε ἕαρ, γλυκερώτερόν ἐστιν . . . ὅσον ἐμοὶ Μοῦσαι φίλαι, Incert. In other cases, as the relative and demonstrative both take a separate subject, the forms of the relative and demonstrative are both qualified by the noun in their own clause; as, *dimicatio toties quot conjurati*, Liv. ii. 18, where *quot* corresponds to the subject in its clause, which is *conjurati*, persons, not times. In the next example, *tum* does not correspond to *quum*, but to an ablative absolute; as, *ut, morte ejus nuntiata, tum denique bellum confectum arbitraretur?* Cic. pro Muren. 16. 34.

Obs. I have treated these cases more at length, because our English idiom differs very widely. The construction with *qualis* very generally requires to be translated adverbially in English, and varies very much even in Latin. Thus it is at one time used with *talis*, at another time without, now in reference to the same subject as that in the antecedent clause, and now with a subject of its own, now interrogatively, now admiratively, at another time intensively, and again in similes. In the following, quoted by Krüger, on Attraction, vol. ii. 261, we have a peculiar instance: *sed incitat me pectus et mammæ putres equina quales ubera*, Hor. Epod. viii. 8, where *quales* is conformed to the gender of *mammæ*, contrary to what we have already seen, furnishing a case analogous to other instances of Attraction. In consequence, however, of not attending to the peculiarity of construction which belongs to *qualis*, Krüger has

fallen into error, in quoting as irregular, *quales nec candidiores terra tulit*, Hor. Sat. i. 5, 40. Here *quales* should not be ablative, by reason of the comparative *candidiores*, though it is quite true, that had *qui* been used, we must have put *quibus*. *Quales* is here in its ordinary construction, a want of attending to all the circumstances of which has led many writers to treat of its construction in a way, which proves that they do not clearly understand it.

§ 34.—As many of the uses of οἶος, the Greek equivalent to *qualis*, are peculiar and similar, I shall here examine a few of them. Thus Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν; οἶον δὴ Μενέλαον ὑπέτρεσας, Hom. Il. ρ'. 586. Here οἶον takes the construction of Μενέλαον, while it contains the force of ὅς, the causal relative. As there are, however, many cases in which οἶον is used with the force of the Latin *quum*, without any substantive in the clause either expressed or implied, as for instance, Il. ν'. 433. ο'. 287. φ'. 57. ω'. 419. ω'. 683, it may be argued, that the example quoted is of like kind. It has also the force of the adverb ὡς or ὥστε, Il. ξ'. 295. ο'. 555. ρ'. 471. It is not, therefore, always possible to determine whether it is used adverbially in construction or not. Plato often uses it where it appears to be an adverb; as, Men. 75, E. 87, B. 88, B. In the following passages, it has the nature of a relative adjective; ἀλλ' οἶόν τινά φασι βίην Ἡρακλήειν εἶναι, ἐμὸν πατέρα θρασυμένονα, θυμολέοντα, Il. ε'. 639, where οἶος agrees with Ἡρακλῆς implied in the periphrasis. So οἶον ἀπόλεσε λαὸν Ἀχαιῶν, *ibid.* ε'. 758, and also ι'. 447, without a substantive. Again, οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ, λ'. 62. οἶον ἔρνος, ρ'. 53. οἶος δ' ἀστήρ, χ'. 317. Another peculiar instance is the one following: ὦ φίλοι, οἶον δὴ θανμάζομεν Ἐκτορα δῖον αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστὴν, Il. ε'. 601, where notice the further peculiarity of ἔμεναι for ὡς ὄντα. Again, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι οἶον Πειρίθοδον τε, Δρύαντά τε, ποιμένα λαῶν, Il. α'. 262. ὅτι οὗτοί εἰσιν οἶους οἱ ἄνθρωποι καλοῦσι σοφιστάς, Plat. Men. 91, B. ὄφρα ἴδῃαι οἶοι Εὐθύφρονος Ἴππιοι, Plat. Cratyl. 407, D. Hom. Il. ε'. 221. εἰσόψει τάχα τοιοῦτον, οἶον καὶ στυγούνητ' ἐποικτίσαι, Soph. Œdip. Tyr. 1271, where we might fill its place with ὥστε. Very similar to this is what follows: καὶ τοιοῦτους ἀνθρώπους, οἶους μεθυθέντας ὀρχεῖσθαι τοιαῦτα, οἶα, κ.τ.λ. Demosth. Olynth. B. ζ'. Though manifestly an adjective in the following, we require to translate adverbially, 'as when,' τοῖος ἐὼν, οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν, Hom. Od. λ'. 498. There are other examples in which οἶος has an intensive force, corresponding with the use of *qualis* and *qui*, for *talis* or *tantus*, mentioned above; as, πάντως, οἶον

ἐμόν γε μένος καὶ χεῖρες ἄπτοι, οὐκ ἂν με τρέψειαν, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ, Π. θ'. 450. νῦν δ' αἰνῶς δεῖδοικα ποδώκεα Πηλεΐωνα οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει, σ'. 261.

(a) *Attraction.* The examples which follow are quoted as exemplifying what is called 'Attraction;' λόγους οἷους εἰς τὰ δικαστήρια, Plat. Euthyd. 272, A. See also Stallbaum's note, and Matthiæ's Gr. Gr. § 473, obs. 2. πρὸς ἄνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους, Thucyd. vii. 21. τὴν δὲ γυναιῖκα εὐρον, ὅσην τ' ὄρεος κορυφὴν, Hom. Od. κ'. 112. πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, Thucyd. i. 70. But in all these cases no verb is conceived of as entering into construction with οἷος in its own clause, and judging by the examples given above, there is no deviation from the ordinary practice, it being more according to Latin and Greek practice to indulge this construction; and I am, therefore, inclined to doubt the propriety of treating them as exceptions, as is evidently implied in putting them under the head of 'Attraction.' Analogous passages exist in Latin, as in the passage, *qualem in tota Græcia neminem*, quoted from Cicero above. The uses of the interrogative form ποῖος, and the οἷος interjectional or admirative with the demonstrative pronoun mentioned above, ch. v. πρὸς ποῖον τόνδ', Soph. Philoct. 564. οἷαν τὴνδε θωύσσει βοήν; *ibid.* Aj. 327, are of the same class. That is, these οἷος forms habitually melt, as it were, two constructions into one, and thus the interrogative and demonstrative are put in the case of the preceding subject; as, ποῖοισι τούτοις; Soph. CEd. Col. 384. Another example of this attraction occurs here; ἄνδρὸς οὐδαμῶς οἷον τε ψεύδεσθαι, Dem. Olynth. B. ζ'. The same thing takes place with ὅποιος; as, οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ, Soph. Antig. 1135, where the construction is that of the relative ὅς with the antecedent subject βίος transferred into its clause. Looking at the passage as it stands, we might say, that οὐκ ἔσθ' ὅποιον stands for οὔτινα or μήτινα. Again; ἐρώτα δὲ αὐτοῦς ὅποιων τινῶν ἡμῶν ἔτυχον, Xen. Anab. v. 5, 15.

Obs. There is certainly some little confusion in the minds of many syntactical writers with reference to these forms. I mentioned above indications of this. Professor Sandford, in his Second Greek Exercises, gives instances of the singular relative after a plural antecedent, but is not so fortunate in his illustration of the use of plural relatives after singular antecedents; for in his first example, οἷος, as I have shown above, is both in Latin and Greek made to agree with the substantive in its own clause, either expressed or implied, and ὅσος is similarly used. In the third example given by him, ὅς enjoys the same privilege, for the very reason that it is there put with the force of οἷος, analogous examples to which in Latin I have already supplied.

(b) *Interchange of relative forms.* The instance last referred to, in the observation immediately preceding, exhibits a use of δς for οἷος. So τοῖον . . . παρεσκευάζεται δς δὴ εὐρήσει, Æsch. Prom. Vinct. 956; τοιοῦσδε μύθους οἷς διαλλάξεις τέκνα, Eurip. Phœn. 445. In other cases οἷος has itself the force of ὅς; as, τὴν παλαι γένους φθοράν οἷα κατέσχε τὸν σὸν ἄθλιον δόμον, Soph. Œdip. Col. 365. But this last possibly contains more, since the φθορά referred to a series of calamities, of which those of Œdipus only constituted a sample.

(c) *Intensive and interjectional uses.* Of the former kind are cases where τοῖος is used by itself; as, ἦ μὴν σὺ πάσει, καίπερ ὠμὸς ὦν ἄγαν· τοῖος Φέρητος εἶσι πρὸς δόμον ἀνὴρ, κ.τ.λ. Eurip. Alcest. 64, and of the latter; οἷμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ χωροῦμεν, οἷοι νῶν ἐφεσῆσι σκοποί, Soph. Aj. 919. This double use of οἷος is extremely common, some of which uses are mentioned below.

(d) *Redundancy.* In the following we might omit οἷος without inconvenience; εἰ μὲν γὰρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος, Dem. Olynth. B. ζ': yet it is better to retain it, as the sense is, 'if there be any man such as is skilled.' The passage further exemplifies the use of a plural subject in connexion with a singular relative, as τούτους follows, and this may serve to shed light on the construction. This use of singular and plural, with reference to the same subject, is not confined to relative forms. Thus we have, ὅταν προδώσιν ἄνδρες, οὐ τίθημ' ἐγὼ ζῆν τοῦτον, Soph. Antig. 1145.

§ 35.—The use of ὅσος agrees with the general practice. Thus first with *antecedent elliptical*; καὶ ἐποίησε σοφὸν ὅσα διδασκάλων ἀγαθῶν εἶχετο, Plat. Men. 93, D. 94, A. Secondly, in reference to a *subject in the preceding member without τόσος*; as, ἄλλος ἡμέρων δένδρων ὅσα ἐστὶ τρωκτὰ, Xen. Anab. v. 3, 12. Thirdly, after or in connexion with τόσος, but *agreeing with a special subject in its own clause*; as, ὅσση δ' αἰγανέης ῥιπή ταναοῖο . . . τόσσον ἐχώρησαν, Hom. Il. π'. 589. ὅσσα δὲ δίσκου οὔρα . . . τόσσον ἐπιδραμέτην, ibid. ψ'. 431. Fourthly, *after adjectives of quantity*, as πολὺς or πᾶς. Thus, ξυντιθείς γέλων πολὺν, ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαι' ἰών, Soph. Aj. 295; πᾶν, ὅσονπερ ἐξηπιστάμην, ibid. 308. In a different way it is used after superlatives the same as the Latin *quantum*. See § 33, (g) above, and in the expressions πλείστον ὅσον, θαυμαστόν ὅσον. In addition to these, it is said to be used for δς, but in many of these passages it occurs after a word of quantity; as, Σπαρτῶν τε λαὸς ἄλις, ὅσος κείται θανάων, Eurip. Phœniss. 1235, where some copies

read $\delta\zeta$. Accordingly, after $\pi\acute{\alpha}\sigma\alpha\iota$ we read $\delta\sigma\alpha\iota$ $\kappa\alpha\tau\grave{\alpha}$ $\beta\acute{\epsilon}\nu\theta\omicron\varsigma$ $\acute{\alpha}\lambda\omicron\varsigma$ Νηρηίδες ἦσαν , Hom. Il. σ' . 38, and in an exactly similar passage below, line 49, we read $\acute{\alpha}\iota$ after $\acute{\alpha}\lambda\lambda\alpha\iota$. We have seen how $\omicron\iota\omicron\nu$ and $\omicron\iota\acute{\alpha}$ have passed into adverbs; as, for instance, in the passage, $\acute{\omega}\kappa\acute{\upsilon}\mu\omicron\rho\omicron\varsigma$ $\delta\acute{\eta}$ $\mu\omicron\iota$, $\tau\acute{\epsilon}\kappa\omicron\varsigma$ $\acute{\epsilon}\sigma\sigma\epsilon\alpha\iota$, $\omicron\iota'$ $\acute{\alpha}\gamma\omicron\rho\omicron\acute{\epsilon}\upsilon\epsilon\iota\varsigma$, Hom. Il. σ' . 95. Thus too, $\acute{\alpha}\tau\epsilon$, and likewise $\delta\sigma\alpha$ $\mu\acute{\eta}$, for $\delta\tau\iota$ $\mu\acute{\eta}$, has grown by usage into a complete adverb. See Arnold's Thucydides, book i. ch. 111. line 6. This connexion between declinable and adverbial forms, we shall point out more at large in the following section.

§ 36.—In closing this chapter, this seems to be the proper place for remarking, that nearly all the adverbial conjunctions which connect dependent clauses with the verb in the leading proposition, derive their origin from some use of the relative pronoun and its various forms, or admit of explanation in a manner precisely analogous, by supposing ellipsis, transposition, and attraction, either singly or together, until usage has established them in a permanent or absolute form, and they have come to be employed in a great variety of arrangements. Thus, supposing δ and $\delta\tau\iota$ to be the neuters of $\delta\zeta$ and $\delta\sigma\tau\iota\varsigma$ respectively, of which there is no doubt, a relationship between the declinable and indeclinable form is at once established, still further shown by the use of δ for $\delta\tau\iota$ in Homer in numerous passages; as, Il. α' . 120. α' . 537. ϵ' . 433. θ' . 32. ι' . 421. υ' . 122. υ' . 467. Odyss. λ' . 539. From $\delta\tau\iota$ comes the Latin *ut*⁹, which is also often interchanged in Latin with *qui*

⁹ Here seems a proper place to remark, that the Latin *ut*, as a conjunction, is used as the mark of an objective clause. It is not necessary, therefore, to suppose, that, in cases where it is used with the subjunctive after another verb, the explanation is to be sought always in one of its senses, 'in order that,' as has sometimes been imagined. In translating *ut* and the subjunctive by the English present infinitive, we meet with many instances, where *ut* may also be rendered by 'in order that,' and others where this translation is unsatisfactory. Thus, *edo ut vivam*, 'I eat to live,' or 'in order that I may live;' but *jubeo ut proficiscaris*, or *hortor ut scribas*, cannot be well translated in any other way than, 'I order you to set out,' 'I exhort you to write,' not 'in order to set out,' 'in order that you should write.' It is better in these cases to suppose that *ut*, like $\delta\tau\iota$, which never means 'in order that,' is a general mark of the objective clause, and that the sense of 'in order that' is a specific meaning, explicable in common with other senses of *ut* and *quod*, by the supposition of ellipsis, or at least of something mentally implied, but orally unexpressed. The New Testament writers often use $\epsilon\iota\varsigma$ and the subjunctive in these cases, where we cannot translate by 'in order that,' which might seem to favour the idea that *ut* and $\epsilon\iota\varsigma$ are of the same origin in both idioms; but this will hardly be considered to outweigh the evidence derived from its etymology. It is possible, that in later Greek writers, $\epsilon\iota\varsigma$ may have been put to correspond exactly with *ut*, in cases where the usual meaning of $\epsilon\iota\varsigma$ would not apply,

or *quod*, in several ordinary constructions. The two senses of 'that' and 'because' assigned to *ὅτι*, are at once explained by the following ellipses, expressed in the parentheses: 'I rejoice (in the fact) that,' 'I rejoice (in the cause) that'. So *quod*, in Latin, admits of similar explanation, as it does also when it signifies 'as to the fact that,' or *quod attinet ad id*, or 'wherefore,' as in the passage, *quod te obsecro redde*, Hor. Epist. i. 7, 94: *quod te per oro*, Virg. Æn. vi. 362: *quod veni eloquar*, Ter. Heaut. Prolog. 3.

Obs. 1. Some of the adverbial forms retain the declinable ending, so as to leave no doubt of their origin. Such are *ατε*, *καθάπερ*, *οιον*, *οια*, *ὄπερ*, *οὐ*, *οὐπερ*, *οι*, *ἦ*, *ἦπερ*, *quod*, *quam*, *quo*, *qua*, *α*, *τι*¹. All or most of these admit of explanation by ellipsis; as, *σχέος οὐπερ εἶ*, Soph. Œdip. Col. 1164, analogous to *ἵνα τόπου εἶ*, in lieu of which the relative stands in the same case. The following passages contain instances of some of these; as, *οὐ μὴ ἴσθι καιρός, μὴ μακρὰν βούλου λέγειν*, Soph. Electr. 1240: *τι χωρεῖς οἱ μολῶν δώσεως δίκην*, *ibid.* Antig. 228: *α δ' ἦλλον*, *ibid.* Œdip. Col. 1286, 'why I came:' *ἀλλ' ὄπερ (ὄσπερ) ἐγὼ ἔλεγον ὃ μακάριε ἀπαλλαγῶμεν ἐκ τῶν θεῶν*, Plat. Cratyl. 408, D. Even of these, some are occasionally interchanged with each other; as, *ultra quam licet*, Hor. Od. iv. 11, 30, in lieu of *quod*, and formed on the analogy of *præterquam*, *priusquam*, &c. There is another use of *α*, in a different sense from the example immediately above, where we might supply its place by *ὡς*: as, *οὐδ' α νῦν προφασίζεται οὗτος*, Dem. de Cor. μθ'. On the use of *α* *δη* for the more common *ατε*, *οια* *δη*, see Wunder's Aj. 1016, who quotes Dem. Epist. v. 1490, A. Plat. Phædr. 224, E.

2. Where the declinable ending is no longer clearly recognized, in consequence of the slightly-altered orthography, we can easily explain the construction by ellipsis, and the restoration of the probable ending; or what is perhaps better, we are at liberty to suppose, that in many instances a general or absolute form was invented, known as the adverbial, that might suit for all cases. We may thus explain the uses of *quum*, *quam*, which last often occurs where the neuter *quod* would best suit this mode of explanation, *qui* in the sense of 'how,' *ὡς*, *ὄτε*, and *ut* in Latin, and such phrases as *quam maxime*, *ὡς τάχιστα*. Thus, *ut*, in the senses 'as,' 'how,' 'when,' 'because,' 'considering that,' may stand respectively for *eo modo quo*, *quomodo*, *eo tempore quo*, *ea causa qua*, while in the last

without our being necessitated to suppose, that *ut* was as wholly used in the signification of 'in order that' as *ἵνα* in Greek. Or *ἵνα* may have had a wider sense itself in Greek, as there is some reason to suppose from its use after *βούλομαι*, *θέλω*, where it appears to have the same force exactly as *ὅτι*. The New Testament uses of *ἵνα*, here spoken of, are such as these: after *ἐντολή*, 1 John iii. 23. iv. 21; after *αὐτή*, *ibid.* v. 3; after *λέγω*, *ibid.* v. 16; after a comparative, followed by *τούτων* without *ἦ*, 3 John i. 4; after *ποιέω*, Rev. iii. 9. xiii. 12; after *ἔρρέθην*, Rev. vi. 11. ix. 4; after *ἄξιος*, John i. 27; and after *ἐτοιμάζω*, Rev. viii. 6.

¹ We may carry this further; thus, in the following passage, *πότερα δ' ὀνείρων φάσμα τ' εὐπειθή σίβεις*; Æschyl. Agam. 249, the *πότερα* is in agreement with *φάσματα*, though we commonly regard it as adverbial.

signification it is copied from a Greek idiom. Thus, in the passages, *ut sunt mutabiles*, Liv. ii. 7, 'because they are changeable:' *consultissimus vir ut in illa ætate*, Liv. i. 18, 'considering that he lived in that age:' just as in Greek, οὐ πολλοὶ φαίνονται ἐλθόντες ὡς ἀπὸ πάσης τῆς Ἑλλάδος κοινῶν πεμπόμενοι, Thuc. i. 10, 'considering that they were mustered in common.'

3. It often happens, that a preposition governing a case is a constituent part of some of these adverbial forms, tending clearly to show their origin, as in καθάπερ, διότι, *quamobrem*; and we often find the two separate, as it were in process of transition, as in the following: ἐν ὄσφ ταῦτα μέλλεται, 'while these things are delayed,' Dem. Philipp. A. ιγ': ἀνθ' ὧν, 'wherefore.'

4. The pronoun is put often where we might supply its place by the adverb. Thus, ὄσ' ἐπικάσαι, Soph. CEdip. Col. 150, for ὡς: *ut nemo tam humilis esset cui (ut) non aditus pateret*, Nep. in Milt. 7: *neminem unquam tam impudentem fuisse qui*, &c. Cic. pro leg. Manil. 16. 48: *nemo erit tam injustus qui*, *ibid.* pro M. Marcell. 5. 15. In all these examples we may notice, however, the prevailing idiom, *nemo est tam qui*, in which the Latins used the pronoun, and not the adverb as in English. But *qui* is used after *tam* in other ways; *num qui ante te tam nefarii qui id facerent*. This usage may be explained either by ellipsis or attraction; on the latter supposition, the relative being attracted to the principal subject, rather than corresponding to the adverbial qualification. The same may be said of the following: *an vero ullam usquam esse oram tam desertam putatis quo non fama pervaserit*. Cic. pro leg. Manil. 15. 44, where either there is an ellipsis and implied construction, which requires the substitution of *quam ea ad quam* for *quo*; or the relative, instead of conforming to *tam*, is attracted to *oram*, the *quo* being strictly equivalent here to *ad quam*. The same explanation, or something very similar, may be adopted with regard to the phrases, *idoneus est qui*, *dignus est qui*. Some of the cases otherwise explained elsewhere might have been enumerated here, as for example: *ego pol' quæ mihi sum conscia*, Ter. Eun. i. 2, 119, 'in as far as,' 'so far as I am conscious to myself:' *quæ est æquum patri*, 'as is just for a father,' Ter. Heaut. i. 1, 104. There is also in the New Testament a remarkable use of ὅ, the neuter pronoun, somewhat analogous to that of ὅ for ὅτι in Hom. Il. θ'. 32. ρ'. 421. χ'. 445. Od. λ'. 539, mentioned above. The passage which I refer to occurs Rom. vi. 10, ὃ γὰρ ἀπέθανε—ὃ δὲ ζῆ, 'in that he died,' 'in that he liveth.' This is, however, probably nothing more than the Latin use of *quod* for *quod attinet ad*; for it is worthy of remark that St. Paul elsewhere, Rom. v. 8, uses ὅτι with the meaning of 'in that.' We find sometimes in poetry, by a species of hypallage, the declinable form of the pronoun rather than the adverbial. Thus, in the annexed, *qui* has rather the force of *quomodo*, *qua ratione*, than any thing else; *quo vivat machina motu, tumidos quæ luna recursus nutriat Oceano, quo fracta tonitrua vento, quæ flamma per auras excutiat rutilos tractus*, Claudian de Fl. Mall. Theod. Consul. 102—110, for 'how it is the moon does so,' 'what is the nature of that flame which leaves red trains of light,' 'how is it that the wind causes the thunder to burst.' Thus, too, in the passage of Virgil, *quo molem hanc immanis equi statuere? quis auctor? Quidve petunt? quæ religio, aut quæ machina belli?* Æn. ii. 150, 'for what religious purpose,' or 'is it a machine for any warlike purpose.' This passage, though perhaps not admitting an adverbial sub-

stitute for *quæ*, is evidently of the same class as the example before it, and the demonstrative pronoun is sometimes used in a similar way; as, *hinc illæ lacrymæ, hæc illa 'st misericordia*, Ter. And. i. 1, 99, where *hæc* has much the force of the preceding *hinc*. In other cases, where some editors put the pronominal form, rather than the adverbial, there is ground for questioning the propriety of this. Mr. Stewart, in his edition of Cornelius Nepos, edits, *post annum quintum quo expulsus erat*, in Cim. 3, where the idiom of the language requires *quam*, in which I hold the same opinion as the Reviewer, Journal of Educ. iii. 124. For although the separation of *postquam*, *priusquam*, by what Grammarians call tmesis, is perhaps a mere fancy, they having been originally distinct, and therefore the relative in all probability declined, there can be little doubt but that the relative had assumed the adverbial form, or rather a constant form, prior to the use of the compound adverb, as is proved by its perpetual occurrence in the separate state; and it is still further probable that this would be the case, in regard to such ordinary and familiar references as those of time, place, and quantity. Supposing the etymology of *postquam*, *antequam*, *plusquam*, to be thus ascertained, we should find no difficulty in understanding how the form *quam* might itself come to be significant of time, place, and quantity, as in the words *nunquam*, 'no time,' 'never,' *nusquam*, 'no place,' 'no where,' and the use of *quam* after comparatives, which always contain the notion of quantity. There are of course many adverbs, in which the declinable forms are wholly preserved, or partially so, as in *quo pacto*, *quo numero*, *quo modo*, *quemadmodum*, *quamobrem*, *quoad*, *quousque*, *quare*², *quapropter*, *quatenus*. And again, we see declinable relative forms in the subordinate clauses of a sentence, which perform the same office as conjunctions, in connecting these clauses with the verb in the leading proposition, where we should not, it is true, substitute an adverb, but where the analogy is obvious. A remarkable instance of this was quoted by me above, *καὶ ὁ Ἀστυάγης ἰδὼν ἐθαύμασε* (not *δοι*, κ. τ. λ., but) *τίνος κελεύσαντος ἦκοι*, Xenoph. Cyr. i. 14. I may here mention likewise a use of *δοις οὐ* for *ὥστε μή*, occurring Xen. Anab. ii. 5, 12.

5. The adverb is often put where we might substitute a pronoun in its place. Thus, *ἀραῖος ὡς ἠράσαντο*, Soph. CEdip. Tyr. 1267, for *αἷς ἀραῖς*. Again, *τὸν αὐτὸν τρόπον ὡσπερ*, for *ὅνπερ*, Dem. Philipp. A. ἰδ'. *καὶ σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω*, for *οἷα*, Soph. CEdip. Col. 1119, where Wunder notes, that learned men, through want of attention to the practice of Greek writers, especially that of the poets, who commonly use *ὡς* for *δοα*, *ἄ*, or the like, have indulged the vainest conjectures. In Terence, Adolph. iii. 3, 81, we have *quamobrem* for *propter quem*; as, *quando is quamobrem veneram: multa concurrunt simul qui conjecturam hanc nunc*

² We may see how thoroughly a compound like this may become adverbial, in such a passage as the following: *multæ res eum hortantur quare*, Cæs. B. C. i. 33, where the construction, not regarding *quare* as an adverb, is *multæ res qua re*. Some writers deduce *cur* from *cui rei*, as it is used rather more widely than *quare*, which expects an answer, but *cur* does not necessarily. With regard to *quoad*, there is no difficulty whatever in supposing that the *d* of the *quod* is absorbed. In the metres of Terence, this echthipsis of *d* at the end of a word before an initial vowel in the next is well known with *quid*, *sed*, &c.

facio, for *quibus*, Ter. And. iii. 2, 8. There are other instances in which the adverb stands, where the construction requires the pronoun, but where the reference is to some other implied subject significant of place; as, *Θρήκιος ἰππότης, ἵν' ὁ γέρων πατήρ ἔθετό νιν*, Eurip. Hecub. 697. The construction properly requires *ῥ*, but it is conformed to *Θρήκη*, implied in the adjective, and not to *ἰππότης*. In the following passage, *ἦδε δυωδεκάτη, ὄτρ' ἐς Ἴλιον εἰλήλουθα*, Il. φ'. 81, we may put *ἀφ' ἧς* in lieu of *ὄτε*. While speaking of *ὄτε*, though it is hardly relevant here, I may notice that Homer uses it in contrast with *ἄλλοτε*, Il. ν'. 49, in the sense of 'at one time,' but accented *ὄτέ* in this case.

6. The adverbs are very frequently interchanged with one another; thus, *cum* is put for *quod*, Ter. Andr. iii. 2, 8. *Quid* is put for *cur*, ibid. iii. 2, 49. *Ubi* is put for *ut*; as, *sive a deo digna res est ubi tu nervos intendas tuos*, Ter. Eun. ii. 3, 20. *Ac, atque*, probably relative forms, are used after *tam, alius*, and equivalent adjectives, or after comparatives, in the same way as *quam*, or where *de quo*, or some other arrangement, might be put in their place. Thus, *qui sanior ac si*, Hor. Sat. ii. 3, 241: *nihil plus ac si*, ibid. 270. Comparing *ut* with other adverbial uses, we find it used for *quam* admiring, *quam* intensive, *quantum, quum, quamvis, quomodo*, and, like *qui*, joined with *pote* and *cunque*.

7. There are a great many adverbs commencing with an initial *u*, as *unquam, unde, ubi, uter, ut, uti*, of whose general origin there cannot be much doubt. The *u* in Greek, in the initial position, is always accompanied with the rough breathing, and if we suppose that the *q* of the Latins answered to this, occurring as it does before *u*, and corresponding too with the English *w* in 'who,' 'whose,' their relation to the *qui* form is at once seen. *Unde* appears to correspond with the Latin *de quo*, being used of place, person, cause, and also interrogatively like *qui*; as, *unde manum juvenis metu deorum continuit*, Hor. Od. i. 35, 36. It is likewise used in construction with a noun of 'place'; as, *unde domo?* Virg. Æn. viii. 114, though *ubi*, like the Greek *που*, has come to signify substantively 'the where,' and is thus construed with the genitive, in the well-known expression, *ubi terrarum?*

8. As a further proof of the tendency of declinable forms to become adverbial³, we may instance the use of *cunque*, whose orthography bespeaks its relative origin. It is used by Horace in the expression, *mihī cunque rite vocanti, for quādocunque*. If we look to the forms *quisquis, quamquam, quaquā*, and compare them with *quicumque, quāmcunque, and quācunque*, no doubt can exist as to their intimate relation, and this is set beyond all question, when we meet with *quantus quantus for quantuscunque*, Ter. Adolph. iii. 3, 40. Phorm. iv. 7, 10; and so *ubi ubi for ubicunque*, and *qualis qualis for qualiscunque*. From these it appears, that while *qui, quis, &c.* have reference to a definite party, or when used interrogatively, require a definite answer, that the duplication of them renders them indefinite, for which a general adverbial form, *cunque*, was invented, applicable to all cases⁴. It is possible also, that in other cases the declinable ending is lost sight of, through the change of a vowel, or

³ Thus some words that have become indeclinable still retain their force as adjectives; as, *abs quivis homine*, Ter. Adolph. ii. 3, 1.

⁴ We may see this effect in other particles; thus, *jam jamque manu tenet*, Virg. Æn. ii. 530.

the omission of a consonant in composition, and in this way we might suppose that *quicum* stood for *cum quo*, did not the existence of *qui* in the sense of 'how,' and the form *quis* of the third declension, render it probable that *qui* is really a proper ablative of *quis*.

9. It was noticed above, that many or most of the conjunctions had arisen out of relative forms. Sometimes, however, the relative form is itself wanting, and the conjunction is in reality a remnant of some interposed verb, or otherwise the whole of such verb, which from customary employment has come to stand as a symbol of a connexion which is not fully expressed. It will thus be perceived, that the employment of *si*, as a conjunction, constitutes no exception to the general rule; for, when used alone, it is explicable on the supposition that *ut* or *quod* is elliptical. We have seen elsewhere, in my tract on the Accusative and Infinitive, page 44, that some verbs, as *fac*, *licet*, regularly omit *ut*, and have almost or quite assumed the same nature as *si*. *Si* is not, however, of equivalent meaning with *ut*, nor is it a relative particle, though sometimes occurring where in English we should commit no great error in sense by translating it 'that;' as, for instance, *minime est mirandum si et ejus vita fuit secura*, Corn. Nep. Cim. 4, in finem: *quod contumeliosum foret si equites Romani traderentur*, Sall. Jug. 65: and, in the same way, *ei* is used in Greek in place of *ὄτι*, or the Accusative and Infinitive. So *εἰ τὰ μὲν χροήματα λυκῆι τινὰς ὑμῶν εἰ διαρπασθήσεται*, Demosth. Philipp. Δ. ἰδ'. Cherron. *εἴ*, where the second *εἰ* stands with the force of *ὄτι*, with the further peculiarity of *λυκῆι* used personally, by the abstraction of the subject of *διαρπασθήσεται*. *Si*, like *fac*, is, beyond doubt, the imperative of a verb, and stands either for *sine*, from *sino*, or belongs to some older form. The relation between *εἰω* and *εἰ* in Greek is of the same kind. This etymology has been advanced by Horne Tooke, and it agrees well with all its ordinary uses, in which its place may be supplied in English by 'grant that.' In examples like those just quoted, it need not be made to depend on *mirandum* or *contumeliosum*, the respective sentences being explicable in the following way, 'granting that his life was secure, it is not wonderful;' 'which granting that the Roman horse should be delivered up would be a degrading thing.' There is, however, no necessity for having recourse to this method of defending a supposition, as all such words by long usage insensibly declined from their strict original use. But by adopting this hypothesis, we have at once an explanation of that extensive class of examples, in which *si* is joined with the relatives *quis*, *qui*, *quando*, in the sense of *quicunque*, *quandocunque*. The two forces of the Greek *τις* interrogative and indefinite may have belonged, nay did indisputably belong, to the Latin *quis*, and to some other words of this class, as may be seen by the force of those ending in *cunque*; and thus *si quis* has the force of 'grant that any,' *si quando*, 'grant that at any time.' I know not how otherwise to account for such expressions, since the supposition that *si* is redundant is nonsensical, like most other suppositions of that class which grammarians indulge in, when they would spare themselves the trouble of further investigation. The use of *si* with the subjunctive, as in the instance, *si nunc se nobis ille aureus arbore ramus ostendat*, Virg. Æn. vi. 187, 'would that it might exhibit itself,' answering to the Greek *εἰ*, *εἴθε*, is equally plain, the construction being, 'suffer that it appear;' and this applies as well when *o si* and the subjunctive is employed. *Si* is also omitted, *fors ita jusserit*, Hor. Sat. ii. 1, 58: *fuerit Lucilius*, *ibid.* i. 10, 64. The words *ubi*, *uter*, *unde*, are easily connected

with the forms having an initial *q* or *c*, as may be seen by their compounds *alicubi*, *alicunde*, *necubi*, *necunde*, *necuter*, *sicubi*, and the Greek *κόρεος* : for the student is cautioned against supposing that the composition of these words is from *nec ubi*, *sic ubi*. By the subjoined passages, *dispositis exploratoribus necubi effecto ponte Romani copias transducerent*, Cæs. B. G. vii. 35, 'that the Romans might not any where throw over their forces :' *necubi consistere coactis necessaria ad usus deessent, primos ire jussit*, Liv. xxii. 2 : *et circumspectans necunde impetus in frumentatores fieret*, *ibid.* 23, it will be seen that this is not the case. Probably *ubi* or *cubi* is thus an old dative, out of which a writer in the Journal of Education, vol. ii. 357, supposes the French *ou*, *y* to have sprung. This is rendered further probable by its relation to the Greek *οὔ*, but this would rather tend to show that *ubi* is an old genitive. It would be allowable enough to consider that *ubi* is an old form of *cui*, taking the digamma from between *u* and *i*, and putting it as *q* at the commencement. It is, however, possible to carry this theory of inflexion too far. Thus, *huc* and *illuc* might pass for datives or accusatives, but *hinc*, *illinc* appear to have no relation in form to ablatives ; and we are, therefore, rather led to imagine, that a simple convenient mark, to distinguish the direction of motion, might be resorted to, not founded on the usual method of inflexion. And thus too in *unde*, *cunde*, which are so manifestly identical in sense and construction with *de quo*, we cannot understand how *un* stands for an ablative, excepting on the supposition that it was a sort of fixed form, put to represent the relative in compound words, as *unquam*, *unde*. Whether *inde* and *ibi* are related to *hic*, in the same way that *unde*, *ubi*, are related to *qui*, is perhaps hardly clear, and it is possible that the former are formed merely on the analogy of the latter. Be this as it may, they are related to each other as demonstrative and relative forms in their present adverbial use. The etymology of *quin*, from its use after verbs of doubting, is manifestly *qui non*, and we need not stay to illustrate this⁵. The etymology and uses of the Latin *ne* are derived from the Greek *μή*, and it is easy to see how a negative particle, adapted to the use of objective or dependent clauses, should come to enjoy the powers of a conjunction, while its presence would at once indicate the connexion with a preceding verb. Hence it is used in prohibitions without any preceding verb, though the general use of the subjunctive mood in this case shows that the idea of ellipsis may be properly resorted to, and the use of the imperative, as in the following, *vagæ ne parce malignus arenæ*, Hor. Od. i. 28, 23, is not at variance with this view of the case ; for we have seen elsewhere, Accus. and Infin. p. 34, that *oro* is thus actually used when there is no negation ; as, *O regina, oramus te prohibe*, Virg. Æn. i. 525, the *oramus* here being used parenthetically ; and thus verbs themselves, like *licet* and the Greek *ἄφελον*, may come to be used adverbially ; or like *crede*, and *oramus* in the above passage, or *precor*, are in process of transformation, judging by the construction. *Utrum*, used as a conjunction, is the neuter of the relative form *uter*, while *an* and *ne*, used as conjunc-

⁵ In Terence we meet with the original construction, only with the indicative ; as, *sed ego nunc mihi cesso qui non humerum hunc onero pallio*, Phorm. v. 6, 4 : and thus *qui*, for *ut qui*, is used with indicative, *ibid.* iii. 1, 7, *qui abieris*.

tions, admit of apparently easy explanation. I presume *an* to be of the same origin as the Greek particle *ἀν*, which, from implying doubt and conditionality, might easily come to be used as it is in Latin. *Ne* implies the negative condition, while *an* has reference to the affirmative, and there is no difficulty in conceiving why the negative condition should precede⁶. We do this commonly in English, as 'he asked, should he not proceed,' where the meaning implied is, that the party wished to proceed; and on the contrary, the question is often put affirmatively, where a disinclination is implied. This might be objected to, because *necne* sometimes follows *ne*, thus making both conditions negative, as in the example, *necne habeam necne incertum est*, Cic. de Natur. Deor. i. 14; but in most instances the first particle is omitted, and at all events, the tendency which verbs of doubt and uncertainty have to take negative particles after them may explain this⁷. Or again, if we were to regard *nec ne* the double negative as an affirmative, how does it follow *utrum*, attached to the affirmative condition. The answer to this is, that *ne*, at first used negatively, settled down at last into a mere connective particle, when it became difficult to distinguish whether it belonged more to the affirmative or negative member; and in corroboration of this we may adduce the forms *uterne*, *utrumne*⁸, *quone*, *quantane*, *anne*, and perhaps *necne*, also *quine* for *qui*,

⁶ Against all this it may be objected, that *nē*, 'not,' and *ně*, 'whether,' are words of distinct origin, whose distinction is clearly marked by the quantity of their respective vowels, and that all here advanced is based on the supposition of their identity. The fact that the Greek particle *μή* however was employed in both senses is decisive of the point, and it is easy to conceive how the quantity would be determined by circumstances. The particle standing by itself, as well as being emphatic, would receive the whole stress of the voice, common in most other monosyllables, while appended to another word, the previous syllable would as easily take that emphasis, and the *ne* thus acquire in pronunciation only the value of a short syllable. The employment of *num* in a similar way, from the Greek *μή οὐν*, contracted *μῶν*, renders all this matter of certainty.

⁷ This is, however, unnecessary: *ne* often precedes, followed by *an*; and the use of *nonne*, *necne*, the former of which is sometimes supplied by *an non*, shows clearly that the negative force has disappeared. The poets, moreover, commonly enough use *ne* in both members, as in the instance *nec ne*, *nec ne*, quoted in the text, particularly when it is put as an enclitic; thus, *justitiæne prius mirer belline laborum*, Virg. Æn. xi. 126; and on the other hand, *an* is sometimes put for *an non*; and again, *an* is used repeatedly in consecution, of which the first is frequently omitted. *An* is used in the direct as well as the indirect question, *ne* mostly in indirect questions, but also in direct, as *ad patremne?* Ter. Heaut. ii. 3, 72: *mene afferre pedem?* Virg. Æn. ii. 657; while *num* is used in the same way as *an*, generally, where the negative answer is expected, and *ne* is used for *num*. They are all used as conjunctions, besides their interrogative use. Thus we see, as in some other instances we have seen, that a primary signification may be entirely lost, owing to a particular idiomatic usage becoming the type of others, where the primary signification is no longer discernible.

⁸ Perhaps *ut n' hæc ignoraret suum patrem?* Ter. Phorm. v. 6, 34; so *ut n e tegam spurco Damæ latus?* Hor. Sat. ii. 5, 18, is for *utrumne*, &c.

Ter. Adolph. ii. 3, 9. Hor. Sat. i. 10, 21, in which its force appears almost evanescent. Thus, in Greek, we meet with *αἰροῦ* usually opposed to *ἐνθάδε*, coupled with it redundantly, as *τοῖς ἐνθάδ' αἰροῦ*, CEdip. Col. 78. So in the English Prayer-Book version of the Psalms, 'what time as the storm fell upon thee,' where one of the expressions, 'what time' or 'as,' is redundant; but in another point of view this example better belongs to the illustration of the next chapter.

10. Several peculiar examples, taken from English, illustrating some of the points referred to in previous parts of this treatise, may with propriety be introduced here, though not wholly belonging to this chapter. 'What is thy name, that in the battle thus thou crossest me?' Shak. I. Hen. IV. v. 3, where the construction implied is, 'what is the reason?' but assigning the name would assign the reason. In the following a preposition is omitted: 'unto his lordship, whose unwished yoke, my soul consents not to give sovereignty' (to), *ibid.* Midsum. Night's Dr. i. 1: 'whom heavens in justice, both on her and hers, have laid most heavy hand,' *ibid.* Cymbel. where 'on' is to be assumed from the exegetical clause: 'what conjurations, and what mighty magic, I won his daughter' (with), Othello to the Senate. See Knight's Pictorial Shakspeare. In other cases in English after the preposition, the ellipsis even of the relative itself is so usual, that its insertion, as in the following, sounds awkwardly: 'a little time before that our great grandsire Edward sicked and died,' *ibid.* II. Hen. IV. iv. 4, the 'that' being here the Latin *quam*, not the demonstrative pronoun. In similar instances, 'that' is usually omitted. An instance of ellipsis occurs in the following: 'how I came by the throne, O God, forgive,' *ibid.* II. Hen. IV. iv. 4: 'till when let us suffer and wait,' Beaum. and Fletch. Maid's Tragedy, ii. 1, where 'how' has the force of 'the manner in which,' and 'when' is put for 'which time.'

CHAPTER VII.

DOUBLE RELATIVE USES.

§ 37.—Many of these cases deserve a distinct enumeration; but as the examples will best speak for themselves, I shall merely quote such as I have at hand, observing on them where necessary as I proceed.

(a) *Compound relative words.* We have already seen, that the Latin language contains a number of words of this kind, and that this doubling gives to the relative in many cases an indefinite force. Of these are *quisquis, quicumque, quanquam, quantus quantus, ubi ubi, qualis qualis, quantuscunque, quotuscunque, quotusquisque, ubicunque, qualiscunque, &c.*, and the Greek *ὅστις*.

Obs. In Homer, *ὅστις* occurs definitely for *ὅς*: as, *οὐ μὰ Ζῆν', ὅστις τε θεῶν ἕπατος καὶ ἄριστος*, II. ψ'. 43, where Jupiter is expressly named. In the same way it is put immediately after *τις*: as, *ἔστι τις ὅστις οἶεται*, Xen. Anab. vii. 1, 28. It is also followed by *ὅς* in relation to the same

subject: as, *νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγη δν κε θεόςγε*, Π. φ'. 103, where however we may suppose an ellipsis of *τούτων* before *δν*, and that one of those changes from the plural to the singular, so common in Greek, takes place. See also *Prom. Vinc.* 777, and § 70.

(b) *Collocation or mere accumulation of relative forms.* This happens, (1) commonly with *quisque* in the sense of 'each,' which is not a relative pronoun, but the distributive adjective; as, *quantum a quoque*, Cic.: *quantum quisque possit*, *ibid.*: *quantum cuique confidas*, *ibid.*: *quæ ab quoque traduntur*, Cæs. (2) where different relationships of case or mode are to be expressed, as in English: 'whither, and from whom, and for what;' or in Greek, *ἀ δ' ἀφ' ἧς ἡμέρας*, Dem. de Cor. *θ'*, or in the following, *in præmii autem genere quid et quantum, et quamobrem postuletur, et quo, et quanto quæque res præmio digna sit, considerabitur*, Cic. de Inven. ii. 39: *quibus in omnibus, quid tempora petant, aut quid personis dignum sit, considerandum est, et non quid, sed quo quid quæ animo, quicum, quo tempore, quamdiu fiat attendendum est*, *ibid.* ii. 58, illustrating both this and the preceding: (3) where one of the relatives is really only a substitute for the demonstrative and copula; as, *qui juvenes quantas ostendant aspice vires*, Virg. *Æn.* vi. 771, 'and behold how great strength those youths exhibit,' or, as in the following parenthesis; *et, quo quid ulterius privato timendum foret, in vincula etiam duci possent*, Liv. iv. 26, where, to avoid the collision of *et, et*, let us supply *nam eo* for *quo*, which accurately represents the construction: (4) where one of the relatives stands for something else, as it does in some instances; thus, *quæ solet quos spernere*, Ter. *Heaut.* ii. 3, 122, in which example *quos* stands for *quales*, in the usage already explained, where it is put for *tales*: (5) where one of the forms is interrogative, and the other relative; as, *quis est qui*, and its inflexions: and again, (6) where one is used sarcastically, as, *hem! quo fretus sum qui me hodie ex tranquillissima re conjecisti in nuptias*, Ter. *Andr.* iii. 5, 13; in this instance, *qui* having the force of *qualis*, 'what a pretty sort of fellow I have relied on.'

Obs. 1. Sometimes, by a redundant repetition, we have a double relative in the same reference; as, *δν γὰρ ἠράσθη τυχεῖν ἐκήσαθ' αὐτῷ θάνατον δνπερ ἤθελεν*, Soph. *Aj.* 940, where we have *δν ἠράσθη τυχεῖν* having reference to *θάνατον*, which is again redundantly qualified by *δνπερ ἤθελεν*, of precisely parallel signification.

2. In a few instances the relative and demonstrative clauses are not distinguished by a different form, in which case two relatives will appear to be found in connexion. Thus St. Paul, 1 Cor. ii. 9, *ἀ ὀφθαλμοῦς οὐκ εἶδε, καὶ οὐδ' οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν*: but this may be explained by leaving out either the first or the last, and translating either 'what eye hath not seen

God hath prepared,' or 'eye hath not seen what God hath prepared.' Again, the passage of Homer, ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ εἰδέναι, Il. a'. 125, where both forms are demonstrative, and where one is regarded as relative, which it stands for frequently in Homer.

(c) *In admirative passages, or such as are distinguished by marked rhetorical emphasis.* This is commonly the case with the Greek οἶος and the Latin *quantus, quam, &c.*, and is of several kinds. First, where, as we observed above, a number of relative forms is merely collected together, expressing different conditions accumulated, all having reference to the same subject; as, *quantæ, quoties occasiones, quam præclaræ fuerunt?* Cic. pro Milon. 14. 38. Secondly, where the relatives are in agreement with different nouns, but have reference to the same subject, and where one of them is in reality the demonstrative in a relative dress, thus changed to convey an admirative sense; as, δειξεις οἶος ἐξ οἴου τράφης, Soph. Aj. 550, 'you will show what sort of person you have been reared from such a father as yours was;' οἷα φίλων ἄκλαυτος οἷοις νόμοις, Soph. Antig. 838, 'what sort of person, by laws so nefarious, unwept by friends:' οἷα πρὸς οἷων ἀνδρῶν πάσχω, *ibid.* 929, 'what sufferings, inflicted by a man such as this, I undergo.' In each of these cases, however, we may supply the copula, or omit either of the relatives, without destroying the construction, though they certainly are not to be wholly explained in this way. And thirdly, where either the two relatives are governed by different verbs, or one belongs to the object, and the other to the subject of the verb; as, ὦ τλήμων, οἷας οἶος ὦν ἀμαρτάνεις, Eurip. Alcest. 144, 'O wretched one, what a mistress, in a condition such as yours, have you lost!' See Monk's note to this line, and also Pflugk's, with further references; ἀνωλόλυξε τὸν νεανίαν, οἷ' ἔργα δράσας οἷα λαγχάνει κακά, Soph. Elect. 737, 'bemoaned the youth for suffering such ills after doing such deeds.' There is here, first, a well-known construction, by which ὁ νεανίας is put as object to ἀνωλόλυξε, instead of as subject to λαγχάνει; and next, if we were to do away with the admirative form, we should thus construct the sentence, ἀνωλόλυξε οἷα κακὰ ὁ νεανίας, δράσας τοιάδε, λαγχάνει. The following example in Latin is worthy of notice; for although it does not contain the double relative, yet it has assumed the relative in one part of the sentence, by implication from another, where a demonstrative adjective might have been expected but for the admirative construction, and omits the relative adverb with its proper member. Thus *cogitate quantis laboribus fundatum imperium, quanta virtute stabilitam libertatem, quanta Deorum benignitate auctas exaggratasque fortunas, una nox pæne delerit*, Cic. Orat. Cat. iv.

9, for *cogitate quam pæne tantis laboribus fundatum imperium una nox delebit*; but *quam* is omitted, *tantis* changed into *quantis*, and then *quam* is inferred by implication, or, in other words, the relative of the subordinate clause, which serves the office of conjunction, instead of belonging to the main verb of the subordinate clause, appertains to a participle in agreement with the object of that verb.

(d) *In similes or comparisons.* Thus likewise two relatives occur in the instituting comparisons of resemblance; as, *ὁ ποῖα κισσοῦς δρυὸς ὀπωσ, τῆσδ' ἔξομαι*, Eurip. Hecub. 395. Here *ὀπωσ* seems to occupy the place of a demonstrative adverb, but it is more probably a mere redundancy, like that of *ὁμοῖον ὥστε*, Soph. Antig. 583. Eurip. Orest. 686. See also Pflugk's note to his Hecub. 398, and Seidler ad Troades, 147. Another analogous pleonasm is *ἐνθάδ' αὐτοῦ*, elsewhere noticed by me. See also the use of *quam*, *quantus* noticed above, § 33, g.

(e) *Double interrogatives.* These instances are more particularly deserving of notice, because they have embarrassed the editors considerably. Thus we have, *τί δ' ἔστι πρὸς τί*, Œdip. Tyr. 1113: *τίς οὗτος ἔσται, τίς παραρρίψει*, *ibid.* 1459, not *τί δ' ἔστι πρὸς ὅτι*, nor *τίς οὗτος ἔσται ὅστις*, where see Wunder's note: *τῷ τρόπῳ πόθεν* for *τίνι τρόπῳ πόθεν*, Soph. Antig. 399. Philoct. 241; *ὅθεν τί*, Eurip. Phœn. 43, where Matthiæ places a break: *πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δέῃ πονεῖν*, Demosth. Philipp. A. 1γ'. where, in addition to the accumulation of relatives in connexion with *λαβόντα*, we have *τί λαβόντα τί δέῃ*. Again, *τίς τίνος αἰτίος ἔστι, γενήσεται φανερόν*, Dem. de Cor. κγ'. *ποῖόν τί τοῦτ' ἔλεξας*; Phœniss. 410, printed by Matthiæ as two questions. See other examples, Brasse's Antig. 2. The Greeks and Latins use *πότερος* and *uter* in the same way; and the latter is used, when not interrogative, in a similar way, though its relative character is then lost; as, *ambigitur quoties uter utro sit prior*, Hor. Ep. ad August. 55: *quam uterque utrique esset exercitus in conspectu*, Cæs. B. G. vii. 35, in which last instance, *uterque* is the same as *quisque* or *ambo*. So in Greek, *πότερος ἄρα πότερον αἰμάξει*, Eurip. Phœniss. 1288: *ὅπα πρὸς πότερον ἴδω*, Soph. Antig. 1316. Somewhat different from the instances here enumerated, but yet intimately related, is the passage, *ἄρ' οἴσθ', ὅτι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν ὁποῖον οὐχὶ τελεῖ*; Soph. Antig. 2. This passage has perplexed the commentators, but it is now generally agreed that *ὅτι*, restored by Hermann, is preferable to *ὄτι*, and the passage is thus explained, 'knowest thou then that Jupiter will accomplish what not of the evils derived from

Œdipus, while we are still living,' or, in other words, 'that Jupiter will bring about all the evils flowing from this source.' The following contains, perhaps, a Latin example: *in ipsis portis hostium fatigatos subsistere, quid Alpes aliud esse credentes quam montium altitudines?* Liv. xxi. 30, at least, if I rightly understand the passage, 'were they going to stop, what believing?' Wunder compares with these; πῶς σ' ἂν ἄθλιος γεγῶς θεγεῖν θελήσομαι ἀνδρὸς, ᾗ τίς οὐκ ἐνι κηλῆς κακῶν ξύνοικος; Soph. Œdip. Col. 1127, 'to whom what spot of evils is there not in?' for 'to whom every spot of evils is in; ἀγὼ τί ν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπι εἰς ἔχθος ἦλθον παῖσι τοῖσιν Οἰδίπου; Eurip. Phœn. 878, 'which things I, doing every thing, and uttering all the arguments I could; ἐλαννομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, Dem. de Cor. ιε'. 'suffering every evil.' He quotes also a similar passage; ἀρά μὲν μέμνησθ', ὅτι οἱ ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν ὅ ποῖ ἔπρασσον αὐθις; Œdip. Tyr. 1367. I may also notice the similarity of this passage with οἱ ἔργα δράσας οἷα λαγχάνει κακά, Elect. 738, quoted above, for ὅποῖος is used elsewhere with οἶος, where the latter would be expected, though in this particular instance, with the addition of ὅτι and εἶτα, so disposed, as to give to the passage the effect of an anacoluthon. And this brings me to the inference, that, after all, it may be only ὅτι that is redundant both here and in the passage from Sophocles, Antigone, 2. In the first place, οἶσθα and μέμνησθι are so common with ὅτι, that they may have grown almost, as it were, into one, and I have elsewhere noticed uses of ὅτι with the accusative and infinitive, both in Plato and Xenophon. Its redundancy in other cases has likewise been referred to. Next, the other passages, quoted by Wunder, are not strictly analogous, since, in order to connect ὅτι with τελεῖ, we must suppose that οὐχὶ belongs to ὅποῖον, and not to τελεῖ, while, in the passages, Œdip. Col. 1127. Phœniss. 878, and Demosthenes de Cor. ιε', the negative particle belongs to the verb. It is true, this might be avoided by supplying an ellipsis of οὐδὲν ἔστι, and not reading ὅποῖον as an interrogative, but simply as below in the fifth line. But if we adopt the supposition, that the construction is exactly what it would be were ὅτι absent, the meaning of the passage would be, 'knowest thou then any sort of evil that Jupiter will not bring upon us while we live,' and this exactly corresponds with what follows, where it is asserted, that 'there is nothing of an afflictive kind which has not befallen.' To prevent misapprehension, I may notice here, that ὅποῖος is used interrogatively, but not directly, as the clause, in which it is found, is dependent on a

preceding verb. See Porson's Phœniss. 892. I may add here an instance of the interrogation not used for an assertion, but a strong negation; ζῶσ' ἐς θανάτων ἔρχομαι κατασκαφάς' ποία παρεξελθοῦσα δαιμόνων δίκην; 'having transgressed no requirement of the deities,' Soph. Antig. 907.

CHAPTER VIII.

THE RELATIVE PRONOUN IN THE CONSTRUCTION OF THE DEMONSTRATIVE.

§ 38. In a former edition of this work, I treated of these constructions under two distinct heads; viz., 'Anacoluthon of the Relative,' and 'The Relative in the construction of the Accusative and Infinitive,' though not without some doubt as to the propriety of such a division, as will appear immediately. After quoting some examples of inconclusive structure, where the real subject of the verb seems to be forgotten, and a different arrangement from the expected one takes place, I proceeded to observe, 'Perhaps, too, it may be objected, that this species of structure is not properly to be regarded as incomplete or inconclusive; but that *qui* is, in all these cases, put for the pronoun *is* and the copulative conjunction, and is, in reality, the nominative to the verb in the conditional clause which accompanies it. I care not which view of the matter is taken, since the peculiarity is equally well illustrated by whatever name we designate it. The mode of viewing it, however, here proposed, enables us to extend our principle to such cases as the following; *nihil est enim virtute amabilius*,

^o Many cases of apparent anacoluthon are explained by ellipsis; as, *ἄ γράφω ἰδὸν ὅτι*, Gal. i. 20, where we can supply *ἐν τούτοις* or *περὶ τούτων*. Examples of this kind have been discussed before, but the peculiarity here is, that the relative begins the sentence, leading you to expect another construction. The occasional introduction of the demonstrative in the subsequent part of the sentence proves, however, that this is only a case of transposition, and that the idea of ellipsis is applicable. I have already, under the head of 'Attraction,' treated of some other cases of 'anacoluthon,' which may be referred to § 25, (d) *Obs.* It is not always easy to determine the case of the attracted words, and it is even very questionable, whether we are doing right, in classing examples of this sort under this head. The very common introduction of *αὐτός* with a preposition, exhibiting the natural syntax, is in favour of the supposition, that the real subject was thus freed from its usual construction, and præposed absolutely.

quam qui adeptus erit, ubique erit gentium, a nobis diligetur, Cic. de Nat. Deor. i. 44, and also to some cases of the accusative and infinitive.' And speaking of the Relative, in the construction of the Accusative and Infinitive, "in point of fact, this use of the relative is closely analogous to the one named above. If its place is supplied by *is* and the copulative conjunction, we have at once a usage which is strictly correct; but this use of the relative itself is not consistent with its own natural power; or, at least, the instances of the kind we have brought forward, contain deviations from the primitive value of the relative, which, at length, became recognized as legitimate, and must now be considered as such." The examples quoted, as illustrating 'Anacoluthon,' were the following: *qui si alicujus injuriæ sibi conscius fuisset, non fuisse difficile cavere*, Cæs. B. G. i. 14; *quæ in quo non sunt, is firmi stomachi est*, Cels. i. 18; *qui si juvissent, se eodem loco quo Helvetios habiturum*, Cæs. B. G. i. 26. *Habet populus Romanus ad quos gubernacula reipublicæ deferat; qui ubicunque terrarum sunt; ibi est omne reipublicæ præsidium, vel potius ipsa respublica*, Cic. Orat. Philipp. ii. 44: *quæ ne æterna illis licentia sit, legem se promulgaturum*, Liv. iii. 9; and so also, *qui utrum avarior an crudelior sit, vix æstimari potest*, Liv. xxii. 59¹. In a similar way, *quod* is followed by an accusative and infinitive, where the editors mark it as an adverb, in my opinion quite inaccurately, both here and in many other cases, some of which have been noticed elsewhere. Thus, *quod si quid ei a Cæsare gravius accidisset, &c.; neminem existimaturum non sua voluntate factum*, Cæs. B. G. i. 20. The *quod* is here not 'that,' it being improper to use it with the Accusative and Infinitive, unless we justify this by reason of the 'oblique oration,' or the Greek use of $\delta\tau$, which sometimes occurs in this way. If, however, we render it by *et id*, in construction with *factum esse*, regarding the *id* as the subject of *factum*, all difficulty is removed. I have not the slightest doubt, that the adverbial use of *quod*, in the sense of 'but,' at the commencement of a period, has originated in this way, as it is frequently followed by *si*. According to my view, an adverbial relative form is one which often represents all cases at pleasure, and it is very easy to substitute a copulative conjunction and a case of the demonstrative for *quod*, in the sense named. But this is not requisite; for even in the use of *qui* in this way, its force, as a subject, is evidently on

¹ In English we do not use the relative as subject in dependent clauses.

the wane, or, what is the same thing, it is on the road towards becoming adverbial, or a mere conjunction. Thus, *quod si is nunc me deceperit sæpe obsecrans me, ut veniam, frustra veniet*, Ter. Heaut. iv. 4, 2. It is this use of the neuter pronoun for all cases, which explains the rule for neuter verbs, which are said to take an accusative of the neuter pronoun after them.

§ 39.—But these examples do not present cases of ‘Anacoluthon’ at all; the fact being, that in all of them, the relative becomes the subject or object to the verb in the conditional clause, or, as in the last, belongs to some other part of the construction. The relative occupies the initial position, because the same subject or object has been the subject or object of what has immediately preceded; but the sentence is, in fact, a new one, and is only the direct construction in a relative dress; in other words, the pronoun is pronoun and conjunction, and the construction is that of the demonstrative. In the instance, *quam qui adeptus erit*, the *quam* is objective to *adeptus*; in several of the others the *qui* is subjective to the conditional clause. A number of instances of this sort are given by Krüger, vol. ii. 242. This author treats them under the head of a kind of ‘Attraction,’ by which the relative knits itself into the construction of the *Vordersatz* (*qui adeptus erit*) or *protasis*, instead of pairing off with the *Nachsatz* (*a nobis diligetur*) or *apodosis*; and he quotes Pope, as cited by Wagner, ‘Friend to my life, which did not you prolong, The world had wanted many an idle song.’ It is in consequence of this demonstrative construction, that the relative does not always require to be the subject of the verb in its own clause, but a new subject is introduced; as, *adde que is humana sibi doleat natura negatis*, Hor. Sat. i. 1, 75. See observation, page 57, of my ‘Accusative and Infinitive.’ Here we have first ellipsis, then the relative in the construction of the ablative absolute, and a new subject to the relative clause; the relative still acting the part of conjunction in connecting *adde* with the verb in the subordinate clause, *doleat*. Even with the relative in the nominative, it would appear, that a new subject was sometimes introduced; as, *in medio qui scripta foro recitent, sunt multi, quique lavantes: suave locus voci resonat conclusus*, Hor. Sat. i. 4, 74. Here there is no coherence of structure between the former and latter part of the sentence, according to the ordinary mode of viewing it. By the way in which the editors punctuate the sentence, they would make the latter part of the sentence, *suave locus, &c.*, independent of what goes before. I should much prefer the removal of the colon after *lavantes*, and the substitution of a comma, or the entire

omission of any such mark, in its place; and then fairly to encounter the difficulty, which is, that the relative has then no verb with which it is connected, or the nominative absolute, *quique lavantes*, is put in place of a dative, or ablative absolute. But although *multique quibus lavantibus*, instead of *quique lavantes*, would remove the difficulty, the latter is not so much at variance with correct Syntax as would at first sight appear; since, by referring this to the class of instances above, the nominative is in keeping with the general construction, the principle of which seems to be, the introduction of another clause and subject besides that to which the relative belongs, so that the *que* indicates that the parties are different from those who recite in the forum, and *qui* is a nominative to *lavantes* in the sense of *dum lavant*, or *lavantur*. Or, if this is deemed far-fetched and objectionable, put a full point after *lavantes*, and begin a fresh period at *suave*. Though long since convinced, that some confusion has prevailed with reference to such instances as are presented in this chapter, and that the relative here only possesses the force of the copulative and demonstrative pronoun, as has often been noticed by others in occasional examples, it is only lately that I have been led to generalize this principle; and I shall now attempt to show, that the relative may be freely used in all the constructions of the demonstrative, instead of the same and the copulative conjunction, quite independently of its more understood legitimate use as a strictly relative pronoun.

(a) *In examples, like the above, in connexion with a clause in which si or another relative is found.* Thus in the following: *qui si discessissent majore cum labore confecturum*, Corn. Nep. Them. 4: *qui nisi decedat sese illum habiturum*, Cæs. B. G. i. 44: *quæ supplicatio si cum ceteris conferatur Quirites hoc intersit*, Cic. in Cat. iii. 6, where *quæ* has a distinct subject *supplicatio* expressed, showing that the principle holds good both for the pronominal use, and its use as an adjective. Again, *quæ cum ita sint idem consul commendat*, Cic. pro Muren. 1. 2: *quas qui construxerit ille clarus erit, fortis, justus*, Hor. Sat. ii. 8, 96: *quem campi fructum quia religiosum erat consumere desectam cum stramento segetem magna vis hominum simul immissa corbibus fudere in Tiberim*, Liv. ii. 5. In the first three examples, *qui* is followed by *si* or *nisi*; in the last three, by the relatives, *cum*, *qui*, *quia*³. In each case, it is the proper subject of the conditional or

³ The last two examples, however, are in no danger of being confounded with an anacoluthon, as the relative, being objective, can only be

relative clause to which it is prefixed; but, in order to connect itself more closely with some preceding noun, it has changed its place, and also its form, from demonstrative to relative.

Obs. 1. In fact it is doubtful, whether it can be said to have changed its place at all; for Cornelius Nepos, with whom this usage is of perpetual occurrence, uses the demonstrative pronoun in the same way nearly as frequently; thus, *is quum talem conditionem aspernaretur Elpynice negavit*, Cim. 1: *victor ex Asia quum reverteretur eam pervertere concupivit*, Lys. 2: *id quum appareretur priusquam classis exiret accedit ut*, Alcib. 3. And so in other writers; *nam is postquam excessit ex ephebis Sosia liberius vivendi fuit potestas*, Ter. Andr. i. 1, 24, where *ei* implied is put as nominative to *excessit*, in the shape of *is*. *Hannibal nec temere credendo, benigne quum respondisset*, &c. Liv. xxi. 34: *hæc sicut audita erant, rex M. Emilio perscribit*, ibid. xxi. 49. In the following, *ego* is likewise put before the relative, though the subject of the verb in the relative clause; *hoc ego quum audissem*, ibid. iv. 20. And again, where the relative is objective to the verb in the relative clause, it is sometimes put first; as, *quid ut a vobis sperent*, 'that they may hope for what,' ibid. iv. 49. The subjoined passage, *ego cui daturus non sum, ut ei despondeam?* Ter. Heaut. iv. 5, 36, is an expression of surprise, 'I to promise her to him when I have no such intention!' where I do not translate *ut* by 'how,' nor put the interrogation. Again, *egon' mea bona ut dem Bacchidi dono sciens*, ibid. v. 5, 6. This is done also in another way, for the sake of emphasis, or just as the Greeks put a word *ex structura* at the outset of a sentence; as, *eos vero qui . . . ut commendatos vobis habeatis petendum videtur*, Cic. ad Divers. x. Ep. 8. 148: *vos . . . quo tandem animo esse debetis*, Cic. pro leg. Manil. 5. 11: *gnatus quod se assimulat lætum id dicis?* Ter. Heaut. v. 1, 15: *ille ut item contra me habeat, facio sedulo*, ibid. Adelph. i. 1, 25: *postremo alii clanculum Patres, quæ faciunt, ea ne me celet, consuefecit filium*, ibid. i. 1, 27, where also *ea*, the object of the *ne* clause, is præposed, just as *hæc* in the following; *hæc si neque ego, neque tu fecimus*, ibid. i. 2, 23: *Æschinus ubi est*, ibid. ii. 3, 7: *is, quod mihi*, &c. ibid. iii. 4, 54.

2. Thus, in a general way, it stands at the beginning of a distinct period, by which circumstance it is often distinguishable, and is of the same class with other instances, such as the initial *quod*, *quare*. In short, we may state the rule differently, and say, 'THAT WHENEVER THE RELATIVE BEGINS A PERIOD OR A WHOLE PROPOSITION, IT STANDS FOR THE COPULATIVE CONJUNCTION AND DEMONSTRATIVE, AND IS OFTEN THE SUBJECT OF A HYPOTHETICAL OR CONDITIONAL CLAUSE CONNECTED WITH THAT PROPOSITION.' See (*b*) immediately below.

3. But it does not always stand at the beginning of a sentence, though its use with an immediate antecedent, in this way, is much more rare, and perhaps only in the *oblique oration*, though the case now to be quoted differs from those brought forward below; as, *non illud consulare impe-*

referred to the verbs following *qui* and *quia*; while in other instances the relative, being in the nominative, may be the subject of a fresh verb, and we are led to anticipate such a verb accordingly.

rium, sed tribuniciam potestatem invisam intolerandamque facere, quam pacatam reconciliatamque Patribus de integro in antiqua redigi mala, Liv. iii. 9, for *et eam redigi*. This accusative is here strongly analogous to the *accusativus indignantis*.

(b) *Where the relative commences a period generally*³. This division includes not only the cases in (a), but such as may have the relative in the initial position under any other circumstances; as, *quem dum speculatur, adventus ejus causa cognoscitur*, Nep. in Dat. 4: *quem procul Aspis conspiciens ad se ferentem pertimescit*, *ibid.*: *qua celeritate quum magnam benevolentiam consecutus esset*, *ibid.* 5: *quorum simul alba nautis stella refulsit defluit saxis agitatus humor*, Hor. Od. i. 2, 29: *cujus competitors si nihil deliquerunt dignitati eorum concessit cum petere destitit*, Cic. pro Muren. 27. 57: *quibus nihil infractus ferox Appii animus quum*, &c. Liv. ii. 59: *a quibus perlatus ad primos tumultus eo pavore ordines turbavit ut*, &c. *ibid.* This kind of examples includes every case of the pronoun either with or without a preposition.

Obs. In Greek writers, the relative form, for the demonstrative *αὐτός* and copula, is used with much greater freedom, even where no antecedent has been used to which it can be immediately referred; as, τὸ γὰρ βραχὺ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης. οἷς εἰ ζυγχωρήσετε καὶ ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε, Thucyd. i. 140: ἀθυμίαν τε πλείστην ὁ χρόνος παρέιχε, παρὰ λόγον ἐπιγιγνόμενος, οὗς φόντο ἡμερῶν ὀλίγων ἐκπολιορκήσεν, ἐν νήσῳ τε ἐρήμῃ, καὶ ὕδατι ἀλμυρῷ, χρωμένους, *ibid.* iv. 26. Now, in the Latin examples, the relative has immediate reference to some preceding subject lately expressed, and here in these Greek passages it may, like *αὐτός*, refer to a distant antecedent, which is not the case, so far as I am aware, in Latin. In the first of the examples quoted above, οἷς stands for καὶ εἰ αὐτοῖς, and in the second for ἐπεὶ αὐτοὺς φόντο, *dum illos putaverunt expugnare*, though something more is here implied by the relative, viz. 'seeing they were men in a desert island,' &c. The relative in Greek has very often no reference to the subject last named. Several examples of this occur in the Choruses of the Phœnissæ. The gender, in these cases, frequently determines the antecedent. I am not prepared to assert that this is never the case in Latin, but I have no example *in promptu*. I may quote the two following from Greek: ἔμαθον ἐνπνιον ὀμμάτων ἐμῶν ὄψιν, οὐ με παρέβα φάντασμα μελανόπτερον ἄν εἰσίδον, Eurip. Hecub. 691: ἢ ἐρίφοισι σίνται, ὑπέκ μήλων αἰρέυμενοι, αἴτ' , Hom. Il. π'. 352, agreeing with ἐρίφοισι in gender.

(c) *In the construction of the ablative absolute, and other parenthetical formulae.* Thus, *qua celeriter effecta primum Corcyraeos fregit*,

³ I have noticed already, § 21. *Obs.* 4, some cases of confused structure, which show the real nature of the initial *qui*.

Nep. Them. 2: *qua voce audita occasionem oblatam*, &c. Liv. iv. 26: *et, quo quid ulterius privato timendum foret, in vincula etiam duci possent*, *ibid.* iv. 26, where it is common to put the parenthesis. Sometimes the *et* accompanies the *quo*, though the relative has itself the force of the conjunction; as, *pus quoque quacumque parte erumpit, si est læve, album et unius coloris, sine ullo metu est; et quo effuso febris protenus conquievit*, Cels. ii. 8. Here either *et* is superfluous, or it connects the clause thus, *si est læve (et quo effuso febris conquievit, in lieu of quale, &c.) sine ullo metu est*; but this postponement is very unusual, and I prefer the first supposition.

(d) *In imitation of certain demonstrative constructions.* Thus we have *hoc metu* in the sense of ‘from fear of this,’ which is imitated in the expression *quo metu*, signifying, ‘from fear of which.’ I have quoted above, *atque hoc metu latius vagari prohibebat*, Cæs. B. G. v. 19: *hac ira consules in Volscum agrum legiones duxere*, Liv. ii. 22, and as corresponding with them, *quo metu Italia omnis contremuerat*, Sall. B. J. 144: *quo conspectu*, Eutrop. vi. 20: *quo terrore*, Liv. i. 58: *tumulus quo summo*, Virg. Æn. iii. 22: *quo tumultu*, Sall. Cat. 43: *hoc dolore*, Cæs. B. G. v. 4.

(e) *Where the relative has an adjective or possessive pronoun in connexion with it.* As, *quos simul a Troja ventosa per æquora vectos obruit Auster*, Virg. Æn. vi. 335: *quod quidem meum consilium minime obscurum fuit*, Cic. pro Marcell. 5. 15.

(f) *When the subject has been taken out of its own clause, and put as object to the preceding verb, on which that clause as a whole is dependent.* The following not very common instance occurs in Latin: *quem perspexisse laborant an sit amicitia dignus*, Hor. Ars Poet. 435. This is analogous to ἀ πάντες ἴστε διτι συμφέρει, Demosth. Olynth. B. ε'.: δν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι, St. John viii. 54. ix. 19. x. 36, where ἐκεῖνος is removed from the relative clause, changed into ὄς, and made the direct object to λέγετε, and the same takes place in the Latin passage just quoted.

(g) *With the subjunctive in an optative sense.* In English we do not use the relative in this way; we say, ‘may it be,’ not ‘may which be.’ And in Latin, the relative pronoun is in what I have termed its demonstrative construction; as, *quod bene vertat*, Liv. i. 28, ‘which may it turn out well?’ *quod bonum faustum felix sit*, *ibid.*, a well-known formula. So in Greek, δ μὴ τύχοι ποτέ, Eurip. Phæn. 571.

(h) *With another relative in its own member.* These cases I have noticed in the previous chapter, merely to show that they do not so much belong there as here. I there brought forward in illus-

tration the following: *qui juvenes, quantas ostendant, aspice, vires*, Virg. *Æn.* vi. 771.

(i) *With another demonstrative in its own member.* This kind of usage shows convincingly that the relative is really equivalent to what I have aimed to show it to be. Thus, *quæ ne monstræ paterentur talia Troes*, Virg. *Æn.* vii. 21.

(j) *In the construction of the accusative and infinitive.* What has just been noticed above, leads us very naturally and obviously to this head. The English language does not admit such an arrangement, and even in Latin the introduction of the relative is, in a general way, the signal for an instant change from the oblique to the direct structure. Still the relative is used very frequently in this way, in cases where its place may always be supplied with the demonstrative pronoun and copula, thus making it evident that it takes the demonstrative construction. At the outset, however, the pupil must be cautioned against confounding the use of the relative in the accusative, coupled with an impersonal verb and an infinitive, with that structure which we are now discussing; as for example in the following, *sunt quos conlegisse juvat*, Hor. *Od.* i. 1, 3, where *conlegisse* is the subject of the impersonal verb *juvat*, and *quos* is the object of the same verb. But in those which I shall now quote, the case is different: *quem non incidere manifeste falsum est*, Celsi præfat.: *quos eo nihil tentasse judico*, *ibid.*: *quos sibimet ipsos conscisse mortem satis creditum est*, Liv. iv. 51: *quos petere consulatum insimulabant*, *ibid.* iv. 55: *quem auctorem aliquot annis ante fuisse memoratum*, *ibid.* v. 3: *de quibus quoniam satis dictum putamus, non incommodum videtur non præterire Hamilcarem et Hannibalem, quos et animi magnitudine et calliditate omnes in Africa natos præstitisse constat*, Nep. in *Reges*, 3. Here we cannot actually substitute *et eos* for *quos*, but the construction is the same as if the demonstrative had been used. This construction is more common with impersonals, as will be seen after *falsum est* above, *constat* in this example, and *indicio fuit* just below. Again, *postremo ut non solum auribus acciperetur, sed etiam oculis cerneretur, quem et ex quanto regno ad quam fortunam detrusisset. Post Dionysii decessum cum Iceta bellavit, qui adversatus fuerat Dionysio, quem non odio tyrannidis dissensisse sed cupiditate in indicio fuit, quod ipse, expulso Dionysio, imperium dimittere noluit*, Nep. in *Timol.* 2. I have quoted the first part of this paragraph, as it illustrates in addition the accumulation of relatives in the same member. Again, *fabula quem miserum gnate vixisse fugato inducit*, Hor. *Sat.* i. 2, 21, where *induco* is put in the secondary sense of 'representing:' *si, quem æquum est facere, is bene facit*, Ter. *Adelph.* ii. 3, 2.

Obs. 1. These examples will illustrate sufficiently what we have in view. Though the relative is in the initial position, and admits of the proposed substitution, in most of the examples given in this chapter, this is not always the case. In the oblique oration, or after an impersonal, we find it occupying its usual place, and yet taking this construction. It is likewise freely used in the oblique oration, in the structure of the accusative and infinitive, when it is an interrogative, where we cannot apply the test of substituting for it *is* and the copula, and this either with or without a governing verb. We have before seen, that, in its interrogative use, the relative becomes an adjective, and consequently it takes the construction of its substantive freely: and in addition to this, it is employed as the subject to a verb in the infinitive mood, and its adverbial forms are likewise employed before verbs in the infinitive mood, without any governing verb preceding, in what is called the rhetorical question, where no answer is expected, or where it is analogous to the *accusativus indignantis*. (a) *Governed accusative and infinitive*. The following is in point: *quam putarent continuatæ militiæ causam esse*, Liv. v. 2: *quem Deum si cupiat opitulari posse reipublicæ credamus?* Cic. pro Marcell. 7. 23, in finem. (b) *Rhetorical or indignant question*. Of these the following may be named: *quem enim bonum civem secernere sua a publicis consilia*, Liv. iv. 57: *quid jam integri esse in corpore loci ad nova vulnera accipienda*, ibid. iv. 58: *quæ si in rege tum eodem, ferenda non fuerint, quem laturum in tot privatis*, ibid. iii. 39, where also the first *quæ* illustrates the previous part of this chapter. (c) *Accusative and infinitive rhetorical or indignant after interrogative relative adverbs*. Thus, *qui credituros eos*, ibid. ii. 4: *quid enim eos per populares egisse*, ibid. iii. 39: *unde enim eam pecuniam confici posse*, ibid. iv. 60, in which arrangements *enim* is often found. The class of examples mentioned under (b) and (c) is at once rendered intelligible by reference to an analogous principle, viz. the employment of the subjunctive in questions occurring in the direct oration, where no answer is expected, in lieu of which in the oblique oration an infinitive is placed as above.

2. In the same way as the relative, when interrogative, is construed with its noun in the accusative and infinitive, so those relative forms which properly take a subject in their own clauses, as *qualis, quantus, &c.*, admit of the same construction freely. It will hence happen that *qui*, when used for *qualis*, or something nearly akin, as we have seen it commonly is, if it occurs in connexion with it, is found in this construction.

(a) *Construction of qualis, &c.* The examples of this kind are common enough: *dicendum est etiam qualem hominis honorati et principis domum placeat esse*, Cic. Off. i. 39: *a quo cum quæreret Pyrrhus qualem Romam comperisset* (sub. *esse*), Eutrop. ii. 12. (b) *Qui with qualis*. This is merely named, to prevent the usage from being confounded with ones previously brought forward; as, *constituendum est quos nos et quales esse velimus*, Cic. de Off. i. 32. Here *nos* and *esse* are in the structure of the accusative and infinitive, while *quos* and *quales* are qualifying adjectives of the subject *nos*. It may be objected, that they are predicates after *esse*, and they certainly serve this purpose, though we cannot put them in this arrangement, as they serve the purpose of conjunctions, and they agree strictly with the subject.

3. In Greek, the use of the relative, in the structure of the accusative and infinitive, is sometimes avoided, by omission of the subject accusative,

and its introduction as a nominative elsewhere ; as, εἶρηται ἐν ταῖς σπονδαῖς, εἶκῆναι παρ' ὀποτέρου τις βούλεται ἐλθεῖν, Thucyd. i. 40, for τινὰ ἐλθεῖν ὅπου βούλεται.

4. I have elsewhere noticed, that in Greek a very different construction from any mentioned in this chapter sometimes takes place, owing to that attraction which the relative pronoun has for the case of the antecedent in that tongue. So far as I am aware, instances of this sort are not to be found in Latin, or they are very infrequent. As this is the proper place to mention this peculiarity, though already named with another view under the head of 'Attraction,' I shall make no further apology for repeating the examples here: οὔτοι δ' ἔλεγον ὅτι πολλοὺς φαίη Ἄρειος εἶναι Πέρσας ἐαυτοῦ βελτίους, οὗς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, Xen. Anab. ii. 2, 1 : καὶ φης οὐδ' ἐν αὐτῶν ὅτι οὐ σχῆμα εἶναι, Plat. Men. 74, D. Two or three good instances of this kind occur, Xen. Cyr. i. 4, 25. Plat. Protag. 323, B. Thucyd. iii. 39, quoted also by Krüger.

CHAPTER IX.

CHANGE OF POSITION OF THE WHOLE RELATIVE CLAUSE.

§ 40.—Very frequently the relative precedes its antecedent in position, occupying one at the commencement of the sentence, while the antecedent is to be sought for at the end ; as, *qui autem spe tenentur, quod genus hominum multo etiam est diligentius ; iis fac*, Cic. de petit. Cons. 6 : *qui autem tibi debent, ab iis*, &c. *ibid.* 9 : *L. Plancum in Carnutes jubet, &c., quorumque opera cognoverit Tusgetium interfectum hos comprehensos ad se mittere*, Cæs. B. G. v. 25.

§ 41.—This is often done emphatically with *hic* and *is* ; as, *cujusmodi rei nomen reperiri poterat, hoc satis esse*, Cæs. B. C. iii. 28 : *qui horum quid acerbissime fecerat, is et vir et civis optimus habebatur*, *ibid.* : *quod satis est cui contigit hic nihil amplius optet*, Hor. Ep. i. 2, 46 : *qui cupit aut metuit, juvat illum*, *ibid.* i. 2, 51 : *quo semel est imbuta, recens servabit odorem testa diu*, *ibid.* i. 2, 69 : *ut quo duce omnia summa sit adeptus, hujus vitam non anteponat suæ*, Cic. pro Marcell. 7. 21. And just as we have seen in other cases, the *id* is used redundantly ; as, *nunc qui scripserit, et cuja Græca sit, ni partem maximam existimarem scire vestrum, id dicerem*, Ter. Heaut. Prolog. 7.

§ 42.—The same takes place with the relative adverbs : *quum tu supplex in rebus egenis quās gentes Italum aut quas non oraveris urbes*, Virg. Æn. vi. 91, where the *quas gentes, quas urbes*, containing the admirative or interrogative relative, is the antecedent member.

§ 43.—The following passage exhibits this displacement of the natural order, and some other peculiarities: *quanta per Idaeos, sævis effusa Mycenis, tempestas ierit campos; quibus actus uterque, Europæ atque Asiæ, fatis concurrerit orbis; audiit, et si quem tellus extrema refuso submovet oceano, et si quem extenta plagarum quatuor in medio difimit plaga solis iniqui*, Virg. *Æn.* vii. 222. Here *audiit* is placed after the clauses *quanta tempestas, &c.*, *quibus fatis, &c.*, the subject nominative *is* is wanting, and the *si quem* clauses, which supply its place, follow the verb of which they constitute the subject, or of which they at least form a part or qualification.

§ 44.—This postponement of the antecedent member is sometimes productive of a little difficulty, because the real dependence is not at once perceived. Thus, *quod animadverti te ferre moderate, quod autem his nonis in nostro collegio non adfuisses invaliditudinem causæ non mæstitiam fuisse*, Cic. de Am. 2. 8, where the second *quod* depends on *causæ*. This difficulty is sometimes further augmented, when the antecedent so postponed is likewise elliptical; as, *itaque suos cohortatus quos integros superavissent ut victos contemnerent*, Cæs. B. C. ii. 5, where *victos* is postponed to *quos*, and *eos* is wanting, the sense being, ‘accordingly having encouraged his soldiers to despise those enemies now conquered, whom they had overcome when in the full and unimpaired possession of their strength.’

§ 45.—In passages of oratorical force or emphasis, the relative commonly precedes, and hence the very usual occurrence of *quanto*, followed by *tanto* and *eo*.

§ 46.—At other times, the demonstrative and antecedent substantive are separated, and the relative clause placed between them. In this case the demonstrative pronoun precedes; as, *ea quæ secuta est hieme*, Cæs. B. G. iv. 1: *celeriter ad eas quas diximus munitiones*, *ibid.* iii. 3, 26; and indeed some cases of what has been termed the transposition of the demonstrative, where the demonstrative pronoun is not inserted, might be explained on this principle; as, *restituë quem a me accepisti locum*, Ter. And. iv. 1, 57, where, by interposing *eum* after *restituë*, we should conform the structure to the examples above; so that the passage would read, *restituë eum, quem a me accepisti, locum*. So in the fol-

⁴ In comparative sentences, the facts or sentiments that are compared sometimes precede the comparative adjective, and thus *quam* will occur before the latter, on which it is dependent; as, *se in tempore et sine ignominia servasse exercitum, quam multa millia hostium occidisse, majorem gloriam esse*, Liv. xxii. 25.

lowing, *κατέναντι οὗ ἐπίστευσε Θεοῦ*, Rom. iv. 17, where our translators have marked their notion of the structure by rendering as follows, 'by him whom ye believed, *even* God.'

§ 47. In Greek, the relative very often precedes the demonstrative clause, and as in the examples in the previous section, the demonstrative pronoun is very commonly separated from the antecedent substantive, but so that the demonstrative pronoun, instead of being placed first, comes last. This is of two kinds, 1st, *When the antecedent substantive is in the relative member.* This will be best understood by the following reference: *ἀ γὰρ προσεΐδον νυκτὶ τῆδε φάσματα δισσῶν ὀνείρων, ταῦτά μοι, . . . δός*, Soph. Elect. 631. 2nd, *When the antecedent substantive precedes the relative clause.* These examples are various, including the use of the article and participle, where other languages use the relative, and some of the adverbial cases approximate closely to the examples of the demonstrative in the relative member, of which I have brought forward cases in an earlier part of this work; as, *ἔλεγε δέ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο*, Mark vii. 20: *ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν*, John xii. 48: *ὁ ἔχων τὰς ἐντολάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν*, *ibid.* xiv. 21. 26. xv. 26: *μετὰ τὸ ψωμίον, τότε*, *ibid.* xiii. 27: *ὄπου εἰμι, ὧσι μετ' ἐμοῦ*, xvii. 24. And thus it will happen, that though the antecedent member may precede, still clauses exegetical of the antecedent will follow; as, *τάσδε συλλαβῶν ἀράς, ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου δόρει κρατῆσαι, μήτε νοστῆσαι ποτε*, Soph. Œdip. Col. 1379. By attending to what is here exhibited, we may explain the syntax of the following passage: *κούρην, ἣν ἄρα μοι γέρας ἔξελον ὕιες Ἀχαιῶν, . . . τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων*, Hom. Il. π'. 56. Here *κούρην* is not a case of attraction, as some commentators put it; neither is *τὴν* the article, which would be unhomeric, but the pronoun *ταύτην*, and the usage is analogous to what we have seen above. The following example contains a singular exemplification of the practice of which we are treating, if it be not referable to another principle: *προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφίεντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται*, Anab. ii. 2, 20, where the relative clause, dependent on the subject of the dependent clause introduced by *ὅτι*, is put before it; but we may regard this as analogous to the *accusativus præpositivus* in the well-known Greek usage.

General Observation. When a relative pronoun is connected with a preposition, the preposition usually follows, though this is not peculiar to the relative; as, *quocum, quibuscum, quatenus, quorsum, quam super, quibus*

ab oris, &c. : but when the preposition does not govern the relative, or an ellipsis is implied, as in the case of *postquam*, *priusquam*, the preposition precedes, as it does also in some other cases. The *quam* is here a conjunction rather than a case of the relative, and this inversion would be inadmissible.

CHAPTER X.

USE OF QUIS, QUI, FOR ALIQUIS.

§ 48.—As these instances present some peculiarities worth noticing, I have devoted a section of this work to their consideration. I have adopted the title of this chapter in deference to the popular mode of stating the case. We meet with examples like the following, perpetually: *ne qua esset armorum causa*, Cæs. B. C. i. 2: *ne qui præter triginta tyrannos afficerentur exilio*, Nep. in Thrasyb. 3: *ne quem diem pugnae prætermitteret*, Cæs. B. G. iv. 13: *nam sive aqua inter cutem quem implevit*, Cels. ii. 8: *ne qui nisi Romani Dii colerentur*, Liv. iv. 30: *tum si quis*, Cic. Amic. 12. 40: *num quid?* *ibid.* 12. 41: *ut ne quis*, *ibid.* 12. 43: *si qua est caelo pietas*, Virg. Æn. ii. 536: *et si qua alia digna memoriae erunt*, Nep. in Epam. 1: *si quis*, Cæs. B. C. iii. 20: *si gravius quid*, *ibid.* B. G. v. 30: *quod si qui*, Cic. de Amic. 10. 34: *quam si qui*, *ibid.* 9. 29: *si quid accidit*, *ibid.* 3. 10: *si qua fortuna*, *ibid.* 17. 61: *quæ si quos*, *ibid.* 22. 83: *si qui sunt*, Cæs. B. C. v. 144: *ne qua legio*, B. G. iv. 27: *sed si quid, ne quid*, Ter. Heaut. iii. 2, 44. These instances prove the use of *quis*, in the sense of ‘any one,’ after *si*, *nisi*, *ne*, *num*⁵, *unde*, *ubi*, to which must be added relative forms in general, examples of which, with the exception of the last three, I shall quote from Zumpt. Thus, *quæ coactus quis metu promiserit*, Cic. Off. i. 10. Tusc. iv. 19: *quum est cujus earum vir mortuus*, *ibid.* v. 27: *quotiescunque quis*, de Fin. v. 10: *unde minime quis crederet*, Liv. v. 7: *ubi quid*, *ibid.* xxi. 4: *ubi quid datur otii*, Hor. Sat. i. 4, 138. These examples likewise show, that whether *si*, *nisi*, *ne*, *num*, and relative forms in general, immediately precede the indefinite, or other words be interposed, the same form is made use of. From the frequency with which we meet *quis* in the sense of ‘any,’ and the strong similarity of form and use which it presents to the Greek *τις*, there can be little doubt but that, in all these cases, it is employed not as a substitute for *aliquis*, but solely on behalf of

⁵ *Numquid* forms a compound.

itself, and that *aliquis* is only a particular case of the use of its principal component *quis*. In Greek, we distinguish the interrogative $\tau\iota\varsigma$ from the indefinite $\tau\iota\varsigma$ by the accent, though, doubtless, it is often distinguished still further by its connexion. In Latin, we have neither the accentual mark, nor should we always have the same facility as in Greek, for distinguishing the interrogative and indefinite use, were we confined to one form. Thus, *quis*, when it stands by itself, is the interrogative, and to distinguish the indefinite, we add an initial mark, *ali*, by which all ambiguity is removed⁶. This *aliquis* is again used as the indefinite subject of an interrogative sentence, while *quis* is used as a definite subject; as, *aliquis dicet?* or *dixerit?* ‘will any one say?’ *quis dicet?* ‘who will say?’ Where, however, no ambiguity would arise, the *quis* retains its natural form. Accordingly, after *si*, *nisi*, *ne*, *num*, *quum*, which preclude the interrogative use of *quis*, being all marks of conditional and dependent sentences, the ordinary form is preserved. If this account of the matter be correct, there can be no reason why *aliquis* should not sometimes stand in the place of *quis*, even where there is no necessity for this, and more especially, where it is emphatic, and marks a ‘precise something,’ supposed in the condition. We find that this is the case; as, *sin aliquam expertus sumptis spem ponis in armis*, Virg. *Æn.* ii. 676; and so, I believe, usually after *sin*, whose contrastive force gives to the *aliquam spem*, in this passage, the meaning of ‘any decided hope.’ Also, *qui si alicujus injuriæ sibi conscius fuisset, non fuisse difficile cavere*, Cæs. B. G. i. 14, where also *alicujus* is proper for a similar reason, on which we shall again have occasion to speak; *quibus est alicunde aliquis objectus labor*, Ter. Hec. iii. 1, 6. After relatives; as, *et omnes qui aliquid de ingenis poterant judicare*, Cic. pro Arch. 3. 5: *quod eum non solum colebant qui aliquid percipere atque audire studebant, verum etiam, si qui forte simulabant*, *ibid.* 3. 6. Here the distinction is most clearly marked: we have first *qui aliquid* in the prior part of the sentence, and *si qui* in the latter; the meaning being, ‘not only those who really did desire to improve themselves, but also those who might perchance affect to do so.’ Again, *sæpe, quum aliquem offensum fortuna videret*, Nep. in Cim. 4: *sed ne ut ex consueta quidem asperitate orationis (quum ad populum agenda causa esset) aliquid leniret atque submitteret*, Liv. ii. 61, where *aliquid* follows *ut*. Also, *etiam caves ne videat forte hic te a patre ali-*

⁶ Occasionally we find this printed as two words; as, *itemque in sermonibus alium quem, quamvis præpotens sit, efficere, ut unus de multis esse videatur*, Cic. de Off. i. 30.

quis exiens, Ter. Heaut. ii. 2, 6: *ne se quoque ut patrem Hamilcarem casus aliquis opprimeret*, Liv. xxi. 4: *cui non dedit aliquid?* Ter. Adolph. i. 2, 70; but *cui* is here interrogative, when the rule does not hold, I believe. In the following passage we have both together: *si quæ forte aliquando fuerunt*, Liv. v. 3: *si quid hujus simile forte aliquando evenerit*, Ter. Heaut. iii. 2, 40.

Obs. Where the *si*, or conditional particle, belongs particularly to the verb, and renders the whole clause strictly hypothetical, it is freely followed by *aliquis*, which pretty clearly shows that neither is *si* redundant, as it is commonly said to be, nor does the *qui* or *quis*, in the cases where it is used, stand for *aliquis*. *Quis* sometimes stands by itself, however, where *aliquis* is more usual; and, on the other hand, *quis* is used where the *si* has reference more properly to the verb, as in Virgil, *Æn.* iii. 433, where the writer of the *Interpretatio* supplies *quis* by *aliquis*; and again, *si quem similem ejus irati Dii tribunum dedissent*, Liv. iii. 9.

§ 49.—In the majority of instances it will be seen, that *si qui* or *si quis* is really an equivalent word to *quicumque*, and that it might, with propriety, be printed as one word, *siquis*, as it enjoys all the properties of the simple relative. Zumpt has not here clearly noticed the difference of *siquis*, regarded as one word, and *si* followed by *aliquis*, where the *si* rather belongs to the verb, and makes the sentence quite hypothetical. In the use of *si quis*, on the contrary, it is often not meant to be implied, that there is any doubt of the existence of the action or state implied by the verb, but that all, whatever may be so affected or circumstanced, undergoes some other relation. Thus, *excerpere si quid inesset boni*, Cic. Off. iii. 1: *neque ego unquam bona perdidisse dicam si qui pecus aut suppellectilem amiserit*, Cic. Paradox. i. 1: *illi etiam si quos obscura nocte per umbram fudimus insidiis totaque agitavimus urbe, apparent*, Virg. *Æn.* ii. 420: *atque omnia ferre sub auras si qua tegunt*, *ibid.* ii. 159: *Di tibi, si qua pios respectant numina, si quid usquam justitie est et mens sibi conscia recti præmia digna ferant*, *ibid.* i. 607; ‘may the gods, may whatever deities there are, who respect the pious, may justice wherever it is to be found, and conscious rectitude of mind, confer an adequate reward;’ where the two *si quis* clauses are only exegetical of *Di*. So in Greek, *πειλιον ἅπαν ὁμαλὸν ὡσπερ θάλαττα, ἀψινθίου δὲ πλῆρες εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης, κ.τ.λ.* Xen. Anab. i. 5, 1: *ἀλλ’ ἠ’ πὶ φορβῆς νόστον ἐξελήλυθεν, ἠ’ φύλλον εἶ τι νωδύνον κάτοιδέ που*, Soph. Philoc. 43, where the construction is, *ἐπὶ νόστον φύλλον νωδύνον ὃ τι κάτοιδέ που*, and an attraction has taken place. The Greeks even carry this further than the Latins, for they use *εἶ τις* as a definite partitive, where the Latins would require *aliquis*

or *alius*, and where themselves usually put *ἕνιοι*; as, οἱ δὲ ἄλλοι ἀπόλοντο χιόνος, καὶ εἴ τις νόσῳ, Xen. Anab. v. 3, 3, ‘others perished in the snow, and some by disease,’ if it is not intended to say, ‘and possibly by disease.’ On the other hand, the proper relative pronoun is used instead of the indefinite with *εἰ*. Thus, ἂν τινα δεινὸν οἴωνται εἶναι . . . ὃν δ’ ἂν καὶ ἄλλους οἴωνται ποιεῖν τοιοῦτοις, Plat. Euthyphr. 3, D, for εἰ ἂν δέ τινα καὶ ἄλλους. Again, καὶ οὐδὲν οἶμαι κακὸν εἶναι τὸ ὑπομνήσκεσθαι ὅτι μὴ καλῶς, ἢ πεποιθήκαμεν ἢ ποιοῦμεν, Plat. Lach. 188, B, for εἴ τι μὴ καλῶς. To which Stallbaum adds, Apolog. Socrat. 22, B. ἄτ’ ἂν, Symp. 176, D; δ’ ἂν μέλλω πράττειν, Phædr. 242, C; and ὅτου δ’ ἂν, ibid. 269, D. Of the use of *ὅτι* and *εἴ τι* in the same connexion, I may add, καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι κ.τ.λ. Thucyd. i. 10.

Obs. That *si* does not mark any thing hypothetical is clear, at least, from such a passage as this: *nec si quid olim lusit Anacreon delevit ætas*, Hor. Od. iv. 9, 9, where the poet is referring to the preservation of Anacreon’s sportive minstrelsy. We have already seen instances, in which *si* has rather the force of *ut*, and in the following it appears to be used as if for *si quæ*, so that the relative is sometimes elliptical in this construction: *conati sunt si possent perumpere*, Cæs. B. G. i. 8. In Homer we find *εἴποτε* with the force of *ἵνα* or *ὥστε*: as, κήρυκες βοδῶντες ἐρήτυον, εἴ ποτ’ αὐτῆς σχοιάτ’ ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων, Il. β’. 97.

§ 50.—It was stated above, that *si quis* enjoys all the properties of the simple relative. Thus it is used,

(a) *With ellipsis preceding it.* As, *ego hunc adibo si quid me velit*, Ter. Hecyr. iii. 4, 15; which does not mean, ‘if he wants me, I will go to him,’ but, ‘I will go and see what he wants with me.’

Obs. Perhaps this is in many cases rather a species of transference with change of case, adapted to the new position of the *quis*, as subject or object, as in the following: *ut si quis opis ejus indigeret haberet quod statim daret*, Nep. Cim. 4, where the dative of *daret* becomes nominative to *indigeret*. So, *cum aliquem videret minus bene vestitum, suum amiculum dedit*, ibid., where we have *aliquem* as object to *videret*, in place of being a dative after *dedit*. This construction is very common with the indefinite, though Horace introduces this dative of the indefinite in the following: *quid quisque vitet nunquam homini satis cautum est*, Od. ii. 13, 13. So in Greek, *περὶ τοῦ τίνα τρόπον τιμωρήσεται τις ἐκείνον ἐξέσται σκοπεῖν*, Demosth. Olynth. B. α’: *εἰρηται ἐν ταῖς σπονδαῖς, ἐξεῖναι παρ’ ὀποτέρου τις βούλεται ἐλθεῖν*, Thucyd. i. 40. See also examples § 4. *Obs.* 2.

(b) *With transposition into its clause.* As, *per si qua est quæ restat adhuc mortalibus usquam intemerata fides*, Virg. Æn. ii. 142, for *per intemeratam fidem quæcunque est quæ: per superos et si qua fides*, ibid. vi. 459, for *per fidem quæ*. Exactly similar to this is the annexed Greek example; *πρός τ’ εἴ τι*

σοι κατ' οἶκόν ἐστι προσφιλής; Soph. Philoct. 464: the preposition in each example having no case to follow, but only the relative clause.

(c) *As a partitive.* As, *O Deorum si quis hæc audis*, Hor. Od. iii. 27, 50: *qui si quid telorum esset efferret*, Cic. Cat. iii. 3, for *quicumque Deorum, quidcumque telorum*.

(d) *As the subject of the ablative absolute.* Thus, *excepto si quid Masuri rubrica vetant*, Persius, v. 90.

(e) *With its case altered by Attraction.* See the passage quoted from Soph. Philoct. 43, § 49, above.

§ 51.—According to the various readings, both the forms *si quis*, *si qua*, *si quid*, and *si qui*, *si quæ*, *si quod*, are in use, also *si quæ* and *si qua*, for the neuter plural; as, *quid si qui gnatum pro muta devovet agna integer est animi?* Hor. Sat. ii. 3, 219: *suisque imperavit ne quod omnino telum in hostes rejicerent*, Cæs. B. G. i. 46: *tum si quod non æquo fœdere amantes curæ nomen habet precatur*, Virg. Æn. iv. 521: *o si urnam argenti fors quæ mihi monstret*, Hor. Sat. ii. 6, 10: *si quæ laboriosa est ad me curritur*, Ter. Heaut. Prolog. 44.

§ 52.—In the same way that *si qui*, *si quis*, are put for *quicumque*, we have the adverbial forms, *si quando*, *si quo*, &c., for *quandocumque*, *quocumque*; as, *hi si quid erat durius concurrebant, si qui graviore vulnere accepto equo deciderat, circumstitebant, si quo erat longius prodeundum tanta erat celeritas*, Cæs. B. G. i. 48, where we may notice the implied ellipsis with *si quid*, of *eo ubi* in lieu of *si*; not that any thing more is meant here than that in English we may fill up the notion in this way.

General Observations. 1. Here also we have an instance of the way in which words come to be used redundantly, in consequence of some want of precision in the use of general phrases. Thus we meet with *si quando* followed by *unquam*, to limit the meaning more exactly, and also *si quis* followed by *ullus*. We have seen above the use of *nihil* followed by *quidquam*, and of *nemo* by *unus*. See § 32. *Obs.* 2; and elsewhere of *quantum* with *nimum* and *plurimum*. See § 33. (*g*).

2. I may notice, while on this part of the subject, two uses of *aliquis*; the one for the plural *aliqui*, in the sense of 'some persons,' the other coupled with *nec*, in lieu of *nemo*. Thus, *dixerat aliquis leniorem sententiam ut M. Marcellus—M. Calidius—ut M. Rufus*, Cæs. B. C. i. 12, 'several persons, as Marcellus, Calidius, &c. proposed a milder vote,' where, in consequence of the proper names being disjoined, the *aliquis* is conformed to the number of each proper name taken singly. The second example is, *quum summa vi resisterent Patres; nec quæ una vis ad resistendum erat ut intercederet, aliquis adduci posset*, Liv. ii. 56; where also there are two examples of the relative clause made to precede those on which they depend; viz. *quæ una vis* before *ut intercederet*, and *ut intercederet* prior to *adduci*.

3. The use of *qua* for *quæ*, in the singular feminine and plural neuter,

have been thought to prove that these forms of the relative are taken immediately from *aliquis*. Regarding *aliquis* as a compound of *alius* and *quis*, with which the verb *sum* may be understood, and taking the instance above given, *ne qui præter tyrannos afficerentur exilio*, we could explain it thus, *ne essent alii qui*, of which the *essent alii* might be left to be supplied. But it is quite certain, as has been shown before, that *quis*, like the Greek $\tau\iota\varsigma$, has an indefinite force, and the mode of declining *aliquis* was doubtless borrowed from the mode in which *quis* the indefinite was declined—*quis, qua, quid*. This is far more rational than to suppose that *aliqua* was peculiarly the feminine form of *aliquis*, and that the form *si qua* was obtained from it, by dropping the first part of the compound in this collocation. We have still to account for the existence of the forms *qui, quæ, quod* in this arrangement, which cannot be done better perhaps than by supposing, that as the forms *qui* and *quis* have so many inflexions in common, both came to be used indifferently in certain circumstances, and accordingly *quid* and *quod* are interchanged in other cases. *Si qui* is however more common with the indicative, and *si quis* is usually put in objective clauses, though this is by no means uniform; as, *ut magis in aliis cernamus, quam in nobismet ipsis, si quid delinquitur*, Cic. Off. i. 41.

CHAPTER XI.

FALSE CONCORD OF THE RELATIVE.—FIG. SYLLEPSIS.

§ 53.—The agreement of the relative is sometimes disturbed by attraction from that with its immediate antecedent, into agreement with the whole sentence, or with some other word of *different* gender expressed or understood, or implied in apposition with the antecedent. On the other hand, it is sometimes made to agree with a particular word, where it should have taken the whole sentence as its antecedent, as it does in the following: *hic uxorem nunquam duxit in quo reprehenderetur*, Nep. in Epam. 10, where *quo* is properly neuter, and is referred to the whole notion contained in the preceding proposition.

(a) *Construction according to sense.* The following cases of this false concord are quoted by Anthon in his Horace: *fatale monstrum quæ*, Hor. Od. i. 37, 21: *ubi illic est scelus qui me (perdidit)*, Ter. And. iii. 5, 1: *duo importunia prodigia quos*, &c. Cic. To which I may add, *insidias ei fecerunt qui*, Nep. in Alcib. 9.

(b) *Agreement with a particular word rather than the whole notion.* Of the second kind of usage, where we should expect the relative to be in the neuter gender, the subjoined examples will suffice: *corona a populo data est quæ nullam habuit invidiam*, Nep. in Thrasyb. 4: *ex istis nolo amplius quam centum jugera quæ et meam animi æquitatem &c. indicent*, *ibid.*, where, not the

acres, but rather the great moderation he had displayed in accepting so few, indicated his equity. Again, *si dolor præcordiorum est aut totius pectoris aut qui in plurimis evenit capitis*, Cels., where *qui* agrees with *dolor*.

(c) *Neuter gender rather than any particular subject of agreement.* This practice, which is not peculiar to the relative, is very prevalent in Greek. Thus, *ὅπερ σαφεστάτη πίστις*, Thucyd. i. 35. So in Latin, *quo pacto hoc celem quod me oravit Myrrha sua gnata partum*, Ter. Hecyr. iii. 4, 32: *e summa lætitia atque lascivia quæ (quas) diuturna quies pepererat*, Sall. Cat. 31. These are scarcely cases, however, of false concord.

(d) *Agreement with the person in lieu of the thing.* Thus, *duos prætores Sicilia atque Sardinia occupatos, quorum neutra hoc tempore provincia prætore egeat*, Liv. xxii. 25, where it should more correctly have been *quarum provinciarum*, since the *quorum* referring already to the prætors, the construction should have been either as stated, or *quibus* with *prætore* omitted.

§ 54.—In Latin, where *sum* followed by its predicate, or where a verb of naming with its object, occurs in the relative clause, the relative very commonly agrees with the word that follows the verb in both these instances, instead of with the proper subject or antecedent. This practice is very common in Greek; as, *ἡ τοῦ ρεύματος ἐκείνου πηγῆ, δν ἡμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε*, Plat. Phædr. 255, C, where see Stallbaum's note to his edition, and reference to Krüger de Attractione Linguæ Lat. p. 122, sqq. § 53. A very peculiar instance of this sort is this: *ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς*, 1 Cor. iii. 17. And in the same way, if the subject and predicate of the verb *εἰμί* precede the relative clause, the relative will agree often with the latter; as, *ὡς οὐδέποτ' ἂν εἴη ῥητορικὴ ἄδικον πράγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιῆται*, Plat. Gorg. 460, E: *ἀλλ' ἐγὼ πειράσομαι φράσαι ὃ γέ μοι φαίνεται εἶναι ἡ ῥητορικὴ εἰ δὲ μὴ τυγχάνει δν τοῦτο*, *ibid.* 463, E, where see Stallbaum's notes. The relative here influences also the agreement of the participle *δν*, which should have been *οὔσα*. In the subjoined example, after a verb of naming, *ὠνόμασθης δς εἰ*, Soph. Œdip. Tyr. 1007, *δς* is conformed to the subject of *εἰμί*, as it should be, but the name is suddenly exchanged for the person it represents, and in consequence of this change *εἰμί* put for *ἔχω*; and thus it appears as though the relative had assumed the wrong gender. But other expressions seem to explain this difficulty, as *δηλοῦτον ἡμῖν ὅν θ' δς εἰ*, Soph. Œdip. Colon. 555, where Wunder does not explain this correctly by *ostendunt nobis esse te eum*

qui es. The construction is δηλοῦτον σε δε εἰ for δε σὺ εἰ, a well-known construction; only we have δεθ' transferred as well, for δε σὺ εἰ ὦν; so we have in conformity with this σὺ γὰρ μ' δε εἰμι, εἰρηκῶς κυρεῖς, *ibid.* 570.

§ 55.—In the use of τις, ὅστις, and words put partitively, we find the singular used continually in reference to a plural antecedent or subject. We have elsewhere seen the use of *quisque* singular, in apposition with a plural, and also a similar use of ἕκαστος, *alius alius*, ἄλλος, and the practice here alluded to depends on similar considerations. Thus, τοῖς πάσιν ὅστις, *Soph. Electr.* 1480. *Eurip. Alcest.* 368. *ibid. Phœniss.* 390. *Hom. Il. ρ'* 631, and so μηδεῖς in the singular is followed by the plural, *Phœniss.* 887. It is not always the relative that is in the wrong number, but the demonstrative pronoun, ξως μὲν ἂν παρῆ τις, χρωμαι . . . συλλαβῶν αὐτοῦς, *Xen. Anab. i. 4, 8*: οἷσθ' οὖν ἂ λέξαι σοί τε καὶ παισὶν θέλω; οὐκ οἶδα τῶ σῶ τοῦτο σημαεῖς λόγῳ, *Eurip. Hecub.* 977; while in other cases the demonstrative takes the lead in a different gender from its subject, and draws the relative after it: χρυσοῦ παλαιὰ Πριαμιδῶν κατέρυχες ταῦτ' ἔσθ', ἂ βούλει, κ. τ. λ., *ibid.* 981. The expression εἰ τις is used in the singular with a plural antecedent, or as in the second annexed example, the plural is abruptly abandoned on its introduction: εἰ τις φίλος ἦν βαρβάρων τούτων ἀπειχόμεθα, *Xenoph. Anab. v. 5, 14*: οἱ δὲ ἄλλοι ἀπώλοντο χιόνος, καὶ εἰ τις νόσῳ, *ibid. v. 3, 3*. The genitive plural indicates frequently a class, and hence it is often connected with a word in the singular that designates one of that class, though the genitive plural is not dependent on that word in the singular by the rule of partitives. Thus, ὥσπερ οἱ τὰ σκολύθρια τῶν μελλόντων καθιζήσεσθαι ὑποσπώντες χαίρουσι καὶ γελῶσιν, ἐπειδὴν ἴδωσιν ὑπτιον ἀνατετραμμένον, *Plat. Euthyd.* 278, C, 'as those who secretly withdraw their seats from those who are about to sit down on them, laugh and exult when they see the persons sprawling on their backs.' So also πάντων ἀνθρώπων σβέσσαι μένος δε, *Hom. Il. π'* 621. I have elsewhere noticed that the relative, in somewhat similar constructions, is in reality in agreement with the partitive demonstrative, on which the genitive plural depends; and this seems to have been extended to other cases like this, where the genitive plural is merely the latter of two substantives. But, in fact, let the genitive plural occur how it will, whether in or out of a partitive construction, it is always susceptible of being connected with the relative, or occasionally other words, partitively, instead of requiring them to follow in the plural. The genitive plural

always denotes a collective body, to one individual of which the relative may be referred, and not improperly so; for it is not meant in the passage from Plato, that all who are ever placed in this predicament are collectively laughed at, but each as it may happen to him; and in that from Homer, it is not meant that the person referred to was to subdue the whole collectively, but any of the number taken consecutively, one by one. The plural demonstrative is common in Plato with the singular relative; as, *τί ταῦτα*; Phædon, 57, A. Gorgias, 508, C. Euthyphr. 15, A. So *sed quid hoc negoti est? modo quæ narravit mihi hic intus Bacchii*, Ter. Hecyr. i. 2, 22.

CHAPTER XII.

MISCELLANEOUS.

§ 56.—*Relative as a partitive.* The relative pronoun, both in Greek and Latin, is in very common use as a partitive; as, *veni ad te qui plurima mala omnium Græcorum intuli*, Nep. in Them. 9: καὶ τῶν βαρβάρων οἳ τε ἐν τῇ ἠπείρῳ παραθαλάσσιοι, Thucyd. i. 5: ἔταξαν ἄς τε ἔδει παρέχειν τῶν πόλεων χρήματα καὶ ἄς ναῦς, *ibid.* i. 96: *qui Volscorum effugere potuerunt Antium petunt*, Liv. ii. 65: *qui forte Patrum in foro erant tum in eam turbam inciderunt*, *ibid.* ii. 23: ξὺν ᾧπερ εἶχον οἴκετῶν πιστῷ μόνῳ, Soph. Œdip. Col. 330: *quem non incusavi amens hominum que Deum que?* Virg. Æn. ii. 745: *quem Divum?* Hor. Od. i. 2, 25: *quis Deorum?* Virg. Æn. vi. 341: ὄσπερ προσπόλων, Soph. Aj. 533: *quid quid Deorum occurrit*, Liv. ii. 49: Ἐλλήνων ὄσοι ξυνεσέβησαν, Eurip. Med. 473: τῶν σκευῶν ὄσα, Xen. Anab. v. 3, 1: *qui horum—is vir optimus habebatur*, Cæs. B. C. iii. 12: ὃς θ' ἡγεμόνων κακός, ὃς τέ νυ λαῶν, Hom. Il. β'. 365.

Obs. 1. This practice is explained by the supposition of ellipsis, and transference of the genitive plural depending on the elliptical demonstrative into the relative clause, at least this will always suffice to make the construction intelligible; but the Greeks, just as in a general way they make the relative clause more directly objective to the preceding verb than the Latins, a point which we have before established, also make the relative in the use we are at present discussing more commonly a partitive. Thus in the instance, ἔταξαν ἄς τε ἔδει τῶν πόλεων, the τῶν πόλεων might have been τὰς πόλεις after ἔταξαν, but it is transferred, and made to depend on the relative, while ἄς takes its place, and in Greek may be as well made to depend on ἔταξαν, as on ἔδει, which is properly the governing word. So in ἀποσπᾶσας αἴ μοι παρήσαν ἐλπίδων ἔτι, Soph. Electr. 796, ἐλπίδων might have been placed as accusative to ἀποσπᾶσας.

2. There is a curious confusion of structure which sometimes occurs, in which the transference of the genitive plural into the relative clause takes place, while the substantive on which it depends in the antecedent clause is expressed. Thus, *securus amorum qui juvenum tibi semper erant*, Virg. Æn. x. 326. I have little doubt but that the genitive plural is here really dependent on *qui*, but still not in a partitive sense, 'indifferent to the loves which (loves of youths) were always entertained for thee.' So also *cum legatis donoque qui captivorum remissi ad suos fuerant magna circumfusa multitudo veni*, Liv. ii. 22. Here *captivorum* requires to be made dependent on *multitudo*, to make good the ordinary construction, but it is transferred to *qui*, and this is further confirmed by the gender of *qui* being determined by *captivorum* rather than *multitudo*.

3. Sometimes in Greek the genitive, where it may depend on the subject of the leading verb, is necessarily made to depend on the relative, because that subject is unexpressed; as, σφῶν δ' ὦ τέκν', οὗς μὲν εἰκὸς ἦν ποιεῖν τάδε, κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι, Œdip. Col. 338. Here σφῶν must be made to depend on οὗς, and then the whole relative clause assumed as subject to οἰκουροῦσιν, but the usage may be explained by supposing that the subject of οἰκουροῦσιν is elliptical, on which σφῶν depends.

4. In English, in interrogative sentences, we make use of two constructions: 'What man do you mean?' or 'which of the persons is it?' The first employs 'what' as an adjective in agreement with the noun 'man,' the second answers to the partitive construction of Latin and Greek.

5. Instead of the partitive construction, ὁ μὲν, ὁ δέ, ἕκαστος, are frequently used in apposition with the principal subject; as, καὶ ὄσοι τυραννεῖν ἐπιχειρήσαντες, οἱ μὲν αὐτῶν, κ. τ. λ. Xen. Cyrop. i. 1, where, as in other instances, αὐτῶν is put in to represent the real construction that is ordinarily employed, or contains the ordinary construction. So Νεστορίδαί δ' ὁ μὲν οὐτασ' Ἀτύμνιον ὀξέει δουρὶ . . . Μάρις δέ, Hom. Il. π'. 317: οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος, ibid. 351: *aversos boves exitium quemque traxit*, Liv. i. 7: ταύτην μέντοι τὴν χώραν . . . τὴν μὲν . . . τὴν δὲ ἔδωκε, Demosth. de Halones. i'.

§ 57.—The relative is put itself in the genitive plural after partitives, in accordance with the rule, that the relative takes all the constructions of the demonstrative pronoun, as equivalent to it and the copulative conjunction; as, *quarum quæ est pulcherrima Deiopeiam*, Virg. Æn. i. 72. But with the adjectives *medius*, *singulus*, *reliquus*, *plerusque*, *plurimus*, *multus*, and probably some others, this partitive construction is commonly avoided; as, *quas ille plerasque vitavit*, Nep. in Dat. 9: *quos singulos*, Cæs. B. G. i. 48: *quas plurimas edidit*, Liv. ii. 43: *quibus singulis dederat imperia*, Nep. in Milt. 3: *linguæ Gallicæ scientiam qua multa utebatur*, Cæs. B. G. i. 47.

Obs. The genitive plural in this partitive use sometimes depends on a superlative, which does not designate one of the class, but is a mere adverb; as, οὗ λόγων ἐγὼ ἀλγιστ' ἂν ἀνδρῶν ἐξασχοίμην κλύων, Soph. Œdip. Col. 1168. This, however, is easily explained. The superlative implies selection or pre-eminence, and supposes a distinction between

the 'I,' the subject of this condition, and the rest of men included in *ἀνδρῶν*. In a certain sense, therefore, the genitive may here be said to depend on *ἐγὼ*, though it is the intervention of the superlative adverb which determines the relation between *ἐγὼ* and *ἀνδρῶν*.

§ 58.—The relative sometimes agrees with an implied antecedent, as in the case quoted elsewhere, *Θρήκιος ἱππότης ἴν' ὁ γέρον πατὴρ ἔθετό νιν*, Eurip. Hecub. 697, where *ἴνα* has reference to the country, Thrace, implied in the adjective. This is commonly the case after the possessive adjective pronouns; as, *μονομάτορος ὀδυσμοῖς ἐμοῖς ἅ*, Phœniss. 1517: *δείξον σὸν αἰῶνα μέλειον δς*, ibid. 1532, where the editors punctuate a semicolon before the relative, which is done constantly elsewhere, as Phœniss. 662, and so before *ἐνθεν*, *ἐνθα*, 657, 670; but the Greek *·* has little more than the force of our comma. So *τῆς ἐμῆς ἐπεισόδου δν μήτ' ὀκνεῖτε μήτ' ἀφῆτ'*, Soph. Œdip. Col. 727: *nostra tamen qui remansissemus cæde*, Cic. Cat. i. 3: *ista decent humeros gestamina nostros qui dare possumus; qui modo stravimus*, Ovid, Met. i. 457. Precisely analogous to this is the use of the participle in lieu of the relative; as, *ἐμοῖσιν ὄσσοις ὀμίχλα προσῆξε σὸν δέμας εἰσιδούσῃ*, Æsch. Prom. Vinc. 148.

§ 59.—In addition to not agreeing with the last-named subject, as before mentioned, the relative occasionally changes the person. Thus, *πρὸς τόνδε δ' εἶμι, καὶ λόγους ἀμείψομαι, δς φῆς*, Eurip. Hecub. 1172: *ἅ τὸν τοῦδ' οὔποτ' εὐφρανεῖ βίον· δς γ' ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων, ἅ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, τὸν ἀντὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας*, Soph. Œdip. Col. 1348, where both change of person and non-agreement with the last subject may be noted. But it may be remarked here, that the change of person is really only imaginary, for the first *τοῦδε*, as well as the last *τόνδε*, are used *δεικτικῶς*, a common practice in a personal address, and hence the relative has its person determined by the sense, which in actual dialogue could not give rise to misapprehension.

§ 60.—The freedom of Greek construction often allows the sense, and not the exact words, to determine the agreement, in other cases. Thus, *ὅτῃ γὰρ ὤφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ἴν' εἰμὶ νῦν*, Eurip. Hecub. 949, where see Pflugk's note to his edition, verse 970, and parallel passages there quoted. In this example, *τυγχάνουσα* is conformed to *αἰδοῦμαι*, implied in *αἰδῶς μ' ἔχει*, while ellipsis takes place, the sense being 'for I am ashamed to be seen in adversity, in the condition at present allotted me, by those by whom I was seen in prosperity.' And thus in other cases the relative has reference

to an implied subject; as, *μη γὰρ αἶδε δαίμονες θεῖν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἐτι, ὅς με, κ. τ. λ.* Œdip. Col. 862. See also the examples under the head of Ellipsis. This construction, *κατὰ σύνεσιν*, is not uncommon in Thucydides; as, *εἴ τι χρὴ κἀνταῦθα πιστεύειν, ἦν εἰκός, κ. τ. λ.* Thucyd. i. 10, for *καὶ περὶ ταύτης τῆς στρατείας λέγοντι*. So *μέλλοντας* below for the genitive. See Arnold.

§ 61.—Several cases occur in which the relative is found accidentally, which do not particularly belong to the relative syntax, or present any peculiarity merely characteristic of it. Thus the subject is sometimes expressed only in the subordinate member in comparisons; as, *Caule suburbano qui siccis crevit in agris dulcior*, Hor. Sat. ii. 4, 15, but this is often the case with adjectives; as, *ex unis geminas mihi conficies nuptias*, Ter. And. iv. 1, 51: *Calabris Lucana mutet pascuis*, Hor. Epod. i. 27: *Picenis cedunt pomis Tiburtia succo*, *ibid.* Sat. ii. 4, 70: *quippe duos pro uno domino acceptos*, Liv. iii. 9. In the annexed example, the causal relative is put after another relative pronoun as the antecedent: *ὡς οὐτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει μένειεν, οὐτ' ἂν οὐξεληλυθὼς πάλιν ἔλθοι ποτ' αὐτίς· οἷ γε, κ. τ. λ.* Soph. Œdip. Col. 421. Occasionally, a verb which takes ordinarily one of two constructions, takes both together, and the relative may happen to be found in such an arrangement; as, *οὗς οὐ μή ποτε χώρας φυγόντες τῆσδ' ἐπέξωνται θεοῖς*, *ibid.* 1021. Here the only peculiarity is, that *φεύγω* takes either an accusative of the person, or a genitive of place, but both constructions are found in this place, and the relative is the accusative of person.

§ 62.—Verbs of asking, in Greek and Latin, take two accusatives, one of the person from whom any thing is asked, and the other of the thing sought. This is also in Greek extended to the person or thing respecting whom a question is asked; as, *ὀπότερον καὶ ἐρωτᾷς*; Plat. Euthyd. 271, A, 'respecting which do you inquire?' *ὃν ἐρωτᾷς*; *ibid.* B, 'respecting whom you ask?' This is not peculiar to the relative, as another substantive is sometimes put in apposition; as, *δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν, θαυμαστα*, *ibid.* C, 'concerning what you ask, viz. their wisdom, it is wonderful.' But still this construction does not appear to have always satisfied the writer, as *περὶ αὐτῶν* is subjoined. Thus, *ἂ νῦν δὴ ἠρωτῶμεν περὶ αὐτῶν*; Plat. Theæt. 185, C, which in this form strongly reminds us of the construction *πάν ῥῆμα ἀργὸν . . . περὶ αὐτοῦ*, Matt. xii. 36, though different. The last passage from Plato, in fact, contains two constructions. The one *περὶ αὐτῶν* in place of an accusative after *ἠρωτῶμεν*, in the sense of 'whom do you

speak of?’ which sense *ἑρωτῆς* appears to have in the three previous examples; and the other *ἄ*, the proper construction after *ἑρωτῆς*, in the sense of ‘asking.’ While speaking of these passages, it is as well to notice, that Stallbaum defends the use of *ὁπότερον*, Plat. Euthyd. 271, A, the relative adjective, in preference to the mere interrogative form *πότερον*, in this and some other instances; in English, ‘I would wish to know which of the two you mean.’ So *ὅ τι ἔστι τοῦτο*, Plat. Men. 74, D, in lieu of *τί ἔστι τοῦτο*; where this last-named editor observes, “*Sic ὁπότερον dictum Lysid. 212, C. Euthydem. 271, A. De Repub. i. 348, B. Gorg. 502, B: atque ὅτι prorsus eodem modo positum, Phileb. 23, C. Euthydem. 287, C. Sophist. 236, E:*” and again, Euthydem. 271, A, he says, “*Perlinet huc etiam locus Lysiae Accusat. Nicom. p. 840, ed. Reisk = 259, ed. Bremi, καὶ γάρ τοι, ὡ ἄνδρες δικασταί, ἐπειδὴ ἐκείνων δίκην οὐ δέδωκεν, ὅ ποίαν καὶ νῦν τὴν ἀρχὴν κατεστήσατο; ubi Marklandus et Taylorus errarunt mirifice.*”

§ 63.—The relative, in the example which follows, stands both as a subject and object; as, *omnia quæ aut amisi aut ex necessariis adversa facta sunt*, Sall. J. B. xiv. 16. This instance is quoted by Stallbaum, in his note to the Charmides of Plato, 156, C, as illustrating a similar Greek passage in the text, *ὅτι ταῦτα οὕτω λέγουσίν τε καὶ ἔχει.*

§ 64.—We have seen above how Stallbaum defends the relative in preference to the interrogative form, and we must now advert to others, in which he prefers the interrogative form to the indefinite or ordinary relative form, where another relative has preceded. We have already touched on some cases nearly allied, under the head of double relative uses. Thus, *ὅτῳ τὶ ποιεῖν ἢ παθεῖν ὑπὸ τοῦ πέφυκε*, Plat. Phædr. 271, A: *φροντιστέον τὶ ἐροῦσιν*, Crit. 48, A, for *ὅ τι*, where see his note to the passage, and parallel instances, Phileb. 17, A. Gorg. 500, A. ibid. 448, E. Phædr. 271, A. Charmid. 160, D. De Repub. iii. 414, D. ix. 578, E. Legg. i. 632, C. vi. 767, C. vii. 803, A. Alcib. i. 111, E. 114, A. Demosth. de Coron. 275.

§ 65.—In English, as in Greek, we sometimes make the article precede the interrogative; as, ‘The what?’ and sometimes where the relative is not interrogatory; as, ‘There is a history the which observed,’ II. Hen. IV. act 3. sc. 1.

§ 66.—Stallbaum notes a peculiar collocation with the relative, *καὶ νῦν δὴ ἄ ἔλεγον*, for *ἄ ἔλεγον νῦν δὴ*, ‘what I said but now,’ Plat. Euthyd. 288, B, and quotes Garatonius ad Cic. Orat. pro Mil. 16. 42.

§ 67.—After the verb ‘to be,’ in English, when the word ‘same’

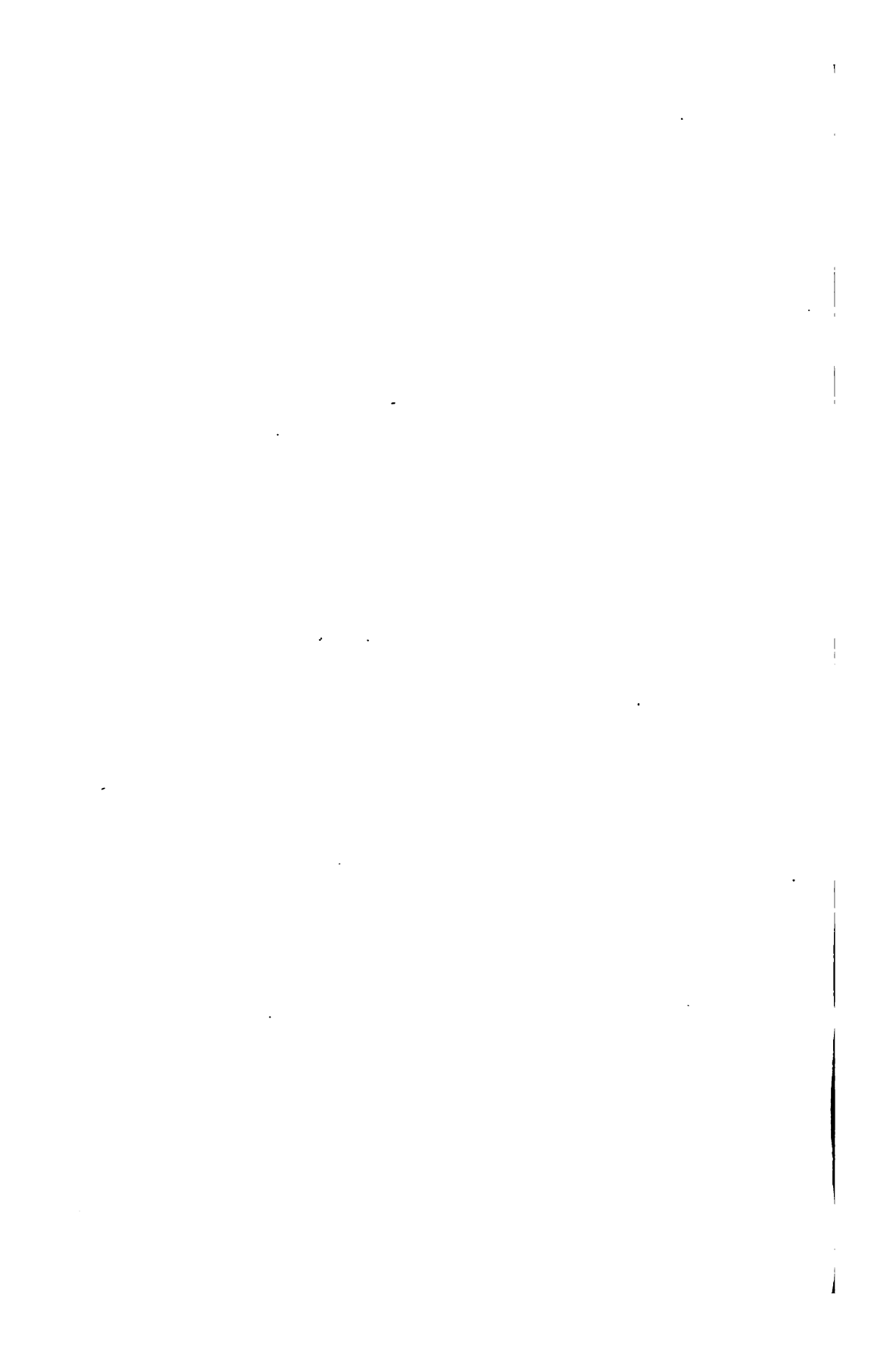
occurs, it is not followed by the relative, as in Latin. Thus, Livy says, *eosdem et Romanos et hostes esse qui per tot sæcula fuerunt*, but we say 'the same as.' When no comparison is implied, then the construction in Latin and English is the same; as, *se quoque eundem dictatorem qui fuderit*, Liv. iv. 31, in English, 'the same dictator who.'

§ 68.—The interrogative relative 'how' is generally made in Latin by the ablatives *quo* or *quâ*, and according to the rule that the redditive member is put in the same case as the interrogative, we have the answer in the ablative, which is in Latin the gerund in *do*. The Greek *πῶς*, on the other hand, is followed in the redditive member by the nominative of the present participle. In like manner, the nominative of the participle has often in Greek an instrumental force, in other cases not interrogative.

§ 69.—The Greeks are fond of crowding more into a sentence than its strict syntax will permit. See the use of two subjects in relative connexions, where one is put as a direct object to the foregoing verb, as in the case 'ye see your calling, brethren, how that not many wise men are called;' and thus, in the following, we have an additional verb; as, *τοσοῦτον μόνον σε ἐγγίνωσκον, ὄσον ἤκουον Ἀθηναῖον εἶναι*, Xen. Anab. iii. 1, 45.

§ 70.—I have elsewhere noticed, § 37 (a). *Obs.*, instances of *ὅστις* used for *ὅς*, also after *τίς*, and also followed by *ὅς* of the same subject; and in the following it appears to be used of a definite subject; as, *τὴν Τισσαφέρνους ἀπιστίαν ὅστις λέγων, ὡς κ. τ. λ.* Xen. Anab. iii. 2, 4, though the meaning perhaps is, 'in that he or any other person does so;' and again, *ὅστις*, *Œdip.* Col. 959. *Aristoph.* Vesp. 632. 711. And in this passage, *ἡ δυσπερῶς ἀν τοὺς ἐμοὺς ἄθλους φέροις ὅτῳ θανεῖν μὲν ἐστὶν οὐ πεπωμένον*, *Æschyl.* Prom. 777. *Blomf.*, where also, though *ὅτῳ* has a definite reference to *ἐμοῦς* or its primitive, the sentiment is generalized, 'to whom as in my case, and wherever the same exemption exists,' &c. The following is peculiar: *ἔστι δ' ὅστις καὶ κατελήφθη*, Xen. Anab. i. 8, 20, 'there was one individual who was taken by surprise,' as the use of *τοῦτον* immediately after seems to compel us to adopt this definite sense. We have seen the Latin *aliquis* used in the plural sense of 'some,' and we may also here imagine that *ὅστις* is a singular put for plural, which would doubtless be the fact, were *τούτους* read in lieu of *τοῦτον*.

SECOND PART.



PRELIMINARY REMARKS.

I MUST beg the reader to keep in view, that, in what follows, it is the doctrine of the Latin subjunctive, as employed in connexion with the relative and its family of words, that I am chiefly aiming to elucidate; and that although reference will be made to parallel Greek constructions, this is in accordance with my general design, by which the two languages are made to illustrate each other. To have embraced the whole syntax of the Greek conjunctive and optative was never intended by me, nor should I, in all probability, have been able to have added any thing new to what has been so effectually done in the larger Greek Grammars of Buttmann, Matthiæ, Rost, &c. now so generally in use. I have confined myself, therefore, throughout these pages, rather to what seemed to me susceptible of further explanation, in a way not as yet exactly attempted, and also as to which I was sanguine enough to hope I might add something of practical value. It has been already noted at the commencement, that the whole is to be regarded as a contribution to the department of which it treats, and it may be added, that much is professedly left untouched, which would require to be comprised in a work aiming at systematic completeness, and to exhaust the subject which it embraces.

CHAPTER XIII.

OF THE RELATIVE AND VERB.

§ 71.—Having thus extensively exemplified the various peculiarities of the relative, in reference to its own character and uses, I come to consider what influence is exerted by it on the mood of the verb, with which it is connected in its own clause; and whether there may not be discovered some general and extensive

law on this point. The use of the conjunctive or subjunctive mood with the relative, is a point on which a good deal has been written, and much advanced to no purpose; since, after all, there are some cases, where the practice seems to have been to a certain extent arbitrary, and others, where a potential force is intended by the writer, though not easy to be recognized. In English, the potential, by a mere idiom, is put for the indicative, as in the expression, 'I should think so,' which, taken strictly, is nonsensical; because a person either thinks in one way or another, and when he states that he thinks, he by no means asserts that his thinking one way in preference to another may not, in point of fact, be groundless. The use of the potential in this case marks only a modesty or hesitancy on the part of the speaker, implying that, so far as he has considered the matter, he is of this or that opinion. Thus, too, in all languages, there will be found two or more modes of expression, often, for the same precise idea; as, for instance, the use of *possim*, *nolim*, *malim*, *velim*, as softened indicatives, answering to the English 'I could wish,' 'I should prefer,' &c. And again, many present tenses subjunctive are rendered in English by the imperfect tense; as, *monet imitetur*, 'he advises that he should imitate,' *mandat adeat*, 'he orders that he should go to,' where we can easily discover the idiom by choosing the English infinitive, 'to imitate,' 'to go,' wherewith to render the original.

§ 72.—In addition, however, to what is here advanced, I may observe further, that there are many cases in Latin, in which, when translating into English, we use the potential, where precisely the same principles are applicable, in accounting for the mood employed, whether we call the Latin mood subjunctive or potential. The Latin conditional mood, as it might better be termed, is but one and the same, whether we translate it by the English indicative, or with the addition of potential or optative signs. There is not, then, a different principle involved in the three cases, but it is with reference to the first, viz. the Latin subjunctive or the conditional mood translated by our indicative, that we find it more particularly necessary to furnish rules, as the English language has in some cases preserved the evidence of this dependency, by the introduction of auxiliary marks, and has dropped it in others, or exhibited it in a different way. In what follows, therefore, I have not thought it necessary always to discriminate the so-called subjunctive and potential, as a common principle attaches to both, and it is not always possible to do so, while both may be conceived occasionally to co-exist. On the other hand, there is no doubt that many

writers have erred, in ranking under one special rule cases more properly belonging to another special rule, where, however, both rules are but particular exemplifications of one general law.

§ 73.—It must, nevertheless, be admitted, that the Latins were much more rigid in the observance of their syntactical rules than the Greeks, with whom they shared a kindred language; in so much so, that of the deviations from strict rules of which they were sometimes guilty, the greater part were direct imitations of Greek idiom; and the style of many Latin authors determines pretty nearly the extent of their fondness for, and acquaintance with, their great literary precursors among that favoured race. The employment of the subjunctive after the relative, of which I am about to speak, was not a Greek practice¹; for although the optative does occur after relative particles, in certain connexions, where, and for the same reasons that the subjunctive occurs in Latin, this is only in particular cases, and to a limited extent. Of this practice I shall say something further below. However closely the two languages may in many points correspond, it does appear that the Latins had greatly refined upon the practice of the Greeks in this respect, and that they adhered with great uniformity to their own rule. There is no question, too, that this rule enabled them to convey, with great accuracy, some nice distinctions, most important to the full and perfect understanding of what they wrote, and more especially valuable to those who have now to

¹ This must be taken with due qualification. In one point of view, the Greeks may be said to have carried the practice further than the Latins, in as much as they had two moods, optative and conjunctive, and these modified by the introduction or omission of *ἄν*, or *κε*, *κέν* in Epic, after relative words. Thus, after *ὅς*, *ὅστις*, *ὁῖος*, &c. where the relative does not mark a definite person or thing, but merely a probable, or supposable, or supposed case, the optative is used with or without *ἄν*, according as the relative sentence is to be represented as dependent on some condition, or is merely a supposition arising in the mind of the writer or speaker. Thus, after universal negative propositions, the optative with *ἄν* in the relative sentence is common, in the same way as the subjunctive in Latin; as, *οὐκ ἔστιν ὅτι ἄν τις μῆλλον τούτου κακὸν πάθος*, Plat. Phæd. 89, D. So, too, in interrogative sentences; as, *καί τις ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμι τι*, Soph. Œdip. Col. 1167. And thus, too, when the pronoun is used indefinitely without a direct reference. Again, when a relative clause follows a verb in the optative, expressing a wish; as, *ὄππότεροι πρότεροι ὑπὲρ ὄρνια πημήνειαν, ὠδέ σφ' ἐγκέφαλος χαμάδις ῥέοι*, Hom. Il. γ'. 299. In the oblique oration, particularly after *λέγω*, *ἔρωτάω*, *εἶπον*, when it is intended to mark that the opinion is expressed by the speaker, not the historian, as in Latin. See Matthiæ, Griech. Grammatik, 3rd edit. Leipzig, 1835. § 527, a. 527, b. β. § 528, 529.

translate their works. I have elsewhere been led to notice the great frequency with which the Greeks place, as an accusative to the governing verb², what in Latin is made the subject of the governed relative clause, and have shown by numerous examples, that the relative not only takes the place of the elliptical demonstrative, as it does in Latin, but undergoes very frequently its government, so that the ordinary distinction between the syntax of the demonstrative and relative is here confounded. Here, then, was a mark of dependency, which the Latins signified, in a totally different way, by the use of the subjunctive mood, leaving the relative clause in possession of its subject, and the relative of its own peculiar construction, but marking clearly the objective nature of the clause. I shall make no apology for introducing the use of the subjunctive here; for although its employment after the relative is connected by a tie of close affinity with many other cases where the relative does not occur, and may thus seem to belong more properly to the general doctrine of the subjunctive; yet it is equally true, on the other hand, that the relative in this use may be regarded as the type or pattern to which the whole class of these usages has been conformed, and which affords by far the greatest number of exemplifications of the practice. In an earlier part of this work, I have shown how extensively words of relative origin serve the purpose of conjunctions, not only in the adverbial state, but where the forms are declinable, so that the relative in the construction of the genitive absolute may even be made to serve this purpose. It would hence appear, that the subjunctive does properly belong to the doctrine of the relative pronoun, and though this work has been undertaken with a different view than that of adding one to the many systems of rules on the use of the subjunctive, it cannot be here wholly omitted. I shall, however, confine myself rather to the illustration of general principles, than the mere accumulation of specific rules, which are to be met with in all the grammatical writers, and which may be studied more advantageously in connexion with examples for practice in composition.

Objective relative sentence.

§ 74.—The most general and extensive law which can be laid down on this subject is, that where the relative clause, or that

² Or cause it to depend on a preceding word sometimes, as the latter of two substantives; as, ἡ ἀγγελία τῶν πολέων ὅτι ἀφιστάσι, Thucyd. i. 61.

which supplies it, constitutes the whole object of a verb, or any governing word, the verb in that clause is put in the subjunctive mood³. Thus, *quæ in eo reprehendat ostendit; quæ ipse intelligat, quæ civitas queratur proponit; monet ut in reliquum tempus omnes suspiciones vitet*, Cæs. B. G. i. 16.

Obs. 1. From this rule would be excepted *postquam, priusquam, &c.*, in which the preposition may be regarded as governing a following clause. We must here therefore suppose a mere ellipsis, of which the relative clause is explanatory, according to the explanation given below. So *ut* in reference to time 'when' takes the indicative. In the *oratio obliqua*, *postquam* is followed by a subjunctive for other reasons; as, *nunc postquam cernant . . . habeant quarum alterum latus Italiae sit*, Liv. xxi. 30.

2. To enforce and explain what was said above on the common principle involved in the use of potential and subjunctive, it may here be noticed, that *monet ut vitet* is as strictly a subjunctive, as *reprehendat* or *intelligat*. Some verbs point out a circumstance, or inquire into one, and are followed by a declinable relative, coupled with a subject or not, as the case may be, and the verb in the subjunctive; or they require to be followed by something expressing an act, which in Latin is either the infinitive, or *ut* and the subjunctive, and in English the infinitive. The use of the infinitive, or *ut* and the subjunctive, is determined mainly by whether the dependent verb (*viz.* the verb so placed in the infinitive or subjunctive) is or is not the principal object of the governing verb. If the dependent verb is the sole object of the verb preceding, then the infinitive is usually employed, or otherwise *ut* and the subjunctive. Now, when an act is spoken of, a personal agent is implied, and if the governing verb has any object besides the governed verb, that object will be a person, which at once explains the principle of the rule on this subject, given in my tractate on the Accusative and Infinitive, page 38, § 4, "All or most of the verbs which would, after the analogy of the English, appear to be followed by a dative or accusative of the person, or by an ablative of the person, with the preposition 'from' before it, and a simple infinitive, allow or require this infinitive to be changed into *ut* and the subjunctive." In many cases, verbs will take either the infinitive, or *ut* and the subjunctive, according as the personal object is intended to be prominently marked or not. The accusative and infinitive, on the contrary, is made use of, when the word in the accusative is not itself the object of the preceding verb, but constitutes with the infinitive that object; and hence the accusative is more generally that of the thing than the person, the same verbs taking *ut* and

³ I do not know how long this principle has been developed in the shape of a rule. It is laid down in a short system of rules, prefixed to the later editions of Ellis's Exercises, by the author of the articles 'Prosody' and 'Versification' in Dr. Rees's Encyclopædia, and now again omitted in the latest editions of that work, most probably, as being but badly adapted for elementary instruction. Doubtless the principle has been often noticed before, as it has been by myself, before seeing the digest to which I have referred; but I do not at present recollect to have seen it any where so distinctly put forward as the foundation-stone of the whole doctrine.

the subjunctive, or the accusative and infinitive, according as the accusative of the person or thing is employed. However, in English, we should also translate *monet ut vitet* by 'he advises that he should shun,' and hence *vitet* may be regarded as a potential. *Ut* in the sense of 'in order that,' is also usually rendered by potential signs in English. But in many of its other uses, after *adeo, ita, tantus, &c.* it is otherwise.

Relative clause not objective.

§ 75.—The rule contained in the last article will require examination, before it can be correctly understood, or otherwise it will seem to contradict fact; for wherever the pronoun *is* objective is elliptical before the relative clause, the latter may be said to fill its place, and does therefore in a sense become objective; yet scores of instances of this sort may be found where no subjunctive follows. Thus, *an per literas agere quæ cogitas*, Nep. in Con. 3: *quod facere voluit effecisset*, Cic. pro Sext. 38. 81: *egone, qui, quod dici potuit, non dixerim*, Cic. pro Plancio, 34. 85: *postquam quæ voluerat dixerat*, Nep. in Lys. 4: *ut quod vel corporis vel loci vel studii ratio detrahit cura restituat*, Cels. i. 2. And thus perpetually in all writers. See also instances quoted by me, under the head of Ellipsis, and elsewhere in the body of this work. On the other hand, where the assumption that *is* is elliptical does not explain the whole proposition, the subjunctive does then very commonly follow the relative, as in the example given in illustration of § 74. If the relative clause, though occurring after a verb, merely expresses the place or manner,—in other words, if it occupies the situation rather of a qualifying adverb than of an object, it is then not regarded as objective; as, *sumpsere unde cuique proximum fuit*, Liv. iii. 27: *quoquo modo potuimus sustinuimus*, Cic. Amic. 12. 41. It is not uncommon to meet with the explanatory and objective clause both following the same verb, as in the following instance, where an examination of the passage will at once point out the distinction: *sed, quod magis ad nos pertinet et nescire malum est, agitamus: utrumne divitiis homines an sint virtute beati*, Hor. Sat. ii. 6, 72.

(a) In point of fact, it matters not at all to the use of the subjunctive, whether the demonstrative pronouns, *hic, ille, is*, are omitted or inserted, the pronoun being often put in by way of emphasis, as we have elsewhere seen. Thus, *neque enim est id celare quidquid reticeas, sed cum quod tu scias id ignorare emolumentum tui causa velis eos quorum intersit id scire*, Cic. de Off. iii. 13: *sed ego hoc meis ponderibus examinabo, non solum quid cuique debeam, sed etiam quid cuiusque intersit*,

et quid a me cujusque tempus poscat, Cic. pro Planc. 32. 79: *hæc cum viderem quid agerem iudices*, *ibid.* pro Sext. 19. 43: *hoc enim ipsum utile putare, quod turpe sit calamitosum est*, *ibid.* de Off. iii. 12. These instances are mostly cases of the potential; but this is of no consequence. Likewise when an adjective stands in lieu of *is* or *hic*; as, *equidem audita dico quæ frequentia fuerit*, Cic. pro Sext. 33. 72. Or when the relative clause is made by *ut* and the subjunctive; as, *illud ocius extorquebis, ut hæc oculo contenta sit uno*, Juv. Sat. vi. 53.

(b) In some particular phrases, the indicative occurs, where, according to the rule, we should expect a subjunctive; as, *sed hoc, nescio quomodo, frequenter in me conguessisti*, Cic. pro Planc. 34. 83; but it is to be observed here, that *nescio quis*, and its cases, *nescio qui, quomodo, &c.* must be regarded as parenthetic phrases, on which the verb does not depend, in English, ‘but thou hast heaped on me, I know not how,’ &c.

(c) It is hence evident, that if an ellipsis of the demonstrative takes place, there will still be instances in which the subjunctive is proper, if it be proper to use it where that demonstrative is expressed; and this brings us to the development of the fundamental principle involved therein, viz. that the mere ellipsis of the demonstrative or antecedent member does not constitute the relative clause an objective one; for although it seems to fill the place of the object, in these cases, it is often only an explanatory or apposition clause, not absolutely necessary to the completeness of the proposition, as we shall presently see. Thus it happens that the very same verbs will take a relative clause after them, either with their verb in the indicative or subjunctive, as the case may be; as, *qualis esset natura montis et qualis in circuitu adscensus qui cognoscerent misit*, Cæs. B. G. i. 21, where the object to *cognoscerent* is *qualis esset natura montis*. On the other hand, *quæ ignorabant de L. Domitii fuga cognoscunt*, *ibid.* B. C. i. 20, where the meaning is not ‘they learn what they were ignorant of with respect to the flight of Domitius,’ but, ‘they learn the fact of Domitius’s flight, a circumstance of which they were ignorant,’ to which mode of interpretation *quæ* in the plural offers no real impediment. In the following, the relative clause is merely explanatory: *hæc enim una nos cum cæteras res tum quod est difficillimum*, Cic. de Legg. i. 22. And in this both indicative and subjunctive occur after the same verb, coupled with a conjunction: *et quid te ego velim, et quod tu quæris, scies*, Ter. Andr. iii. 3, 4, ‘you shall know what I want with you, (which as yet you know nothing about,) and a fact which you seek to know (inde-

pendently of my information),’ where the difference between the objective and explanatory clause is clear enough. In the following example, the principle is still more clearly marked, for we have an indicative clause in apposition with the subjunctive: *habes igitur, quod ex me quæsisti, qui essent optimates*, Cic. pro Sext. 63. 132. Here *qui essent* is strictly objective, and the subjunctive marks the dependence on *quæsisti*; since the phrase *quærere qui erant* would mean, ‘to seek those known persons who were noble,’ while *quærere qui essent* means, ‘to seek to know who were and who were not noble,’ a sufficient difference, the first construction making *qui* an explanatory clause of some definite, though unexpressed, party; and the second making the whole clause an object of inquiry. In conformity with this we have *quod quæsisti* after *habes*, expressing a known and determinate condition. Notice here, however, that both clauses may be conceived of as depending on *habet*, the one in the indicative, the other in the subjunctive; or the subjunctive clause may be regarded as filling the place of *quod*, and being governed by *quæsisti*. Again, *sed recordare qui tum fuerint consulum nomine hostes; qui non siverunt—sed aemerunt*, Cic. pro Plancio, 35. 87. The first subjunctive marks a dependence on *recordare*; the indicative, in the following clause, indicates that the second *qui* is merely explanatory of *hostes*. Let us take now the following: *mirari se non sacrilegorum numero haberi qui supplicibus eorum nocuissent, aut non gravioribus pœnis affici qui religionem minuerent, quam qui fana spoliarent*, Nep. in Ages. 4. Here the *qui supplicibus eorum nocuissent*, by reason of the ellipsis of *eos*, becomes the accusative of the subject to *haberi*; but that is not the reason why *nocuissent* is in the subjunctive, this being due to another principle to be hereafter named, viz. the use of the subjunctive in the relative clauses, dependent on a preceding accusative and infinitive in the *oratio obliqua*. Or we may say that *qui* does not here relate to any specific individuals, but designates a class, and that the clause is hypothetical, requiring in English a potential sign, ‘those who should hurt.’ The indefinite relative in Greek is also followed by the optative and conjunctive.

(d) In order to free this subject still further from misconception, and to show the universality of the rule, I shall now allude to another class of instances, in which the student may find some difficulty in the application of the principle; such as the phrases, *sunt qui dicant, reperti sunt qui insilirent, quod vix invenitur qui desideret gloriam*, Cic. de Off. i. 19, &c. of which mention will be made presently. Here it may be said, that these verbs take no

object, but only a predicate after them; to which I reply, that if the term objective is regarded as inapplicable, our rule must be enlarged. But the same analogy holds as in the case of objective clauses properly so called. In these last, if the relative clause is only explanatory of the elliptical object, we use an indicative; if it constitutes the object itself, then the subjunctive; and so with predicate clauses, if the relative clause only explains an elliptical predicate, we employ the indicative, if it is itself the whole predicate, then the subjunctive. Even many apparently subjective relative clauses have the verb in the subjunctive, when the whole clause constitutes the subject, and is not a mere explanation of an omitted subject. Of this description are the following: *quid ea postulet pervidendum*, Cic. de Fin. v. 16: *deinceps videndum est quæ sit hominis natura*, ibid. v. 12: *quid sit primum est videndum*, Tusc. Quæst. i. 9. Now in all these, the relative clause appears to take the place of the subject, and yet the subjunctive is found in them, as uniformly as if the clause occupied the objective position. There are two methods of reconciling this apparent difficulty with the general principle. The first, by showing that the Latins, in other impersonal usages, did hold the impersonal to be the governing word, although the word or sentence so governed might be made the subject of the impersonal; and the second, by showing that the subjunctive, in these cases, has originated under circumstances in which the clause was objective, if the first argument be disputed. Thus we say in Latin, *fruendum est bono, utendum est opere*, rather than *bonum est fruendum, opus est utendum*; and the Greek verbal impersonal governs its noun likewise; as, *πολλὴν δὴ τὴν μεástασιν καὶ μεγάλην δεικτέον*, Demosth. Olynth. A. ε': *ἡ μηδένα ἄλλον αἰτιατέον*, ibid. Philipp. Δ. ιη', which appears conclusive as to the question; while on the other hand, if this be regarded as insufficient evidence, we have only to show that it would be correct to say, *quid ea postulet pervidere, videre quæ sit hominis natura*, in the active construction, analogy teaching us, that in a change from the active to the passive structure, the whole object of the active becomes the subject of the passive; and if that object is a sentence, its gender will be regarded as neuter, or, in other words, the changed construction will be impersonal. The subjunctive, for the same reason, is used in relative clauses, after any other impersonal, whose personal use implies an object; as, *non minori curæ est qualis respublica futura sit*, Cic. de Amic. 12. 43. But, in order to see the necessity of this use of the subjunctive still further, I may observe, that it is manifestly necessary to the sense. Thus, *sunt*

qui dicunt would mean, 'they are the persons who are known to say;' *sunt qui dicant*, 'there are persons (of that class) who say;' *vix invenitur qui desiderat*, 'that particular person who is known to desire is scarcely to be found;' *vix invenitur qui desideret*, 'hardly a person is found to desire.' In the next example, *qui* being only explanatory of the subject, the indicative follows: *fortes igitur et magnanimi sunt habendi non qui faciunt sed qui propulsant injuriam*, Cic. de Off. i. 19. In this example, equally with the former, *qui* designates a class, not any definitely-known individual, but here the verb *habendi* has a predicate, *fortes et magnanimi*, and the relative clause belongs to the subject; on the contrary, *sunt* and *invenitur* must be regarded as impersonal usages, and the relative clauses as predicates, not as forming any portion of the subject, any more than in the more strictly impersonal uses of the participle in *duo*, so clearly marked by the neuter termination in *m*.

(e) The rule with reference to the subjunctive in objective clauses is sometimes violated in dialogue or a personal address, where, in fact, the clause in question is direct, though seemingly dependent on another verb, which is in reality put in parenthetically. But generally these are not relative clauses. I have elsewhere shown, see my Accusative and Infinitive, page 34, § 3, that this is the case after *οἶμαι*, *ἐγὼ μὲν οἶμαι*, *ἐμοὶ δοκεῖ*, *οἴεσθαι γε* *χρῆ*, *βοῦλομαι*, *obsecro*, *oro*, *dico*, *credo*, *video*, *inquam*, *aio*, *ne time*, *opinor*. The various combinations of *nescio quis*, *nescio quod*, *nescio quomodo*, &c. are used also parenthetically, and the verb following is in the indicative. Even in other arrangements, *nescio* itself stands in the indicative, where other words are put in the subjunctive; as, *me miseram quæ nunc nescio*, Ter. Hec. ii. 1, 8. Vide § 83. Certain adverbial combinations, as *quidvis*, *quidlibet*, for *quidvelis*, *quidlibeat*, may also be added. *Nescio*, however, when followed by *an*, takes the subjunctive.

Marks of the objective relative clause.

§ 76.—An objective relative clause may very often be known by the use of *quid* in it instead of *quod*⁴, and by the presence of some

⁴ In a former part of this work, it was noticed, that though, as a general rule, *quod* is used adjectively, and *quid* substantively, a genitive is frequently met with after *quod*. See page 50, note 5. The prevalence of the indicative, however, in examples of this sort, marks a distinction between *quod* and *quid* thus used substantively, *quid* being the proper

substantive, in agreement with the relative as an adjective, in its own clause, of which we have brought forward so many instances in the previous part of this work. Under this head are included adverbial combinations, as *quopacto, quomodo, quemadmodum, quamobrem, quare, &c.* The following are examples: *quid sentirent aperuerunt*, Nep. in Eum. 13: *ostendam herum quid sit pericli fallere*, Ter. Andr. v. 2, 26: *natura quid efficere possit videtur experta*, Nep. in Alcib. 1: *docet quæ res sit*, Cic. de petit. Consul. 11: *si copiæ suæ cognoscerent adversus quos ducerentur*, Nep. in Eum. 3: *videamus quatenus amor debeat*, Cic. de Amic. 11. 35: *videtis quanta sit facta labes*, *ibid.* 12. 41: *discent quemadmodum hæc fiant*, *ibid.*: *tum intelligitur quam inopes fuerint*, *ibid.* 15. 53: *sani sciant quomodo his utantur*, Cels. ii. 18: *quæ sonitum det causa videmus*, Virg. Æn. iii. 584: *quærit quibus locis sit Aspis*, Nep. in Dat. 4. Sometimes, however, after verbs of asking, the *ipsissima verba* of the speaker are given; as, *si quis nunc quærat quo res hæc pertinet?* Hor. I. Sat. ii. 23. Hence all indirect questions require the verb in the subjunctive, i. e. whenever the question, instead of being directly asked, is dependent on a foregoing verb. Consequently, in an indirect question, *quis, quid, quam, quantus, quot, qualis, cur, quare, ubi, unde, uter, quo, utrum, an, ne, num*, take the subjunctive.

(a) By a reference to the former part of this work it will be seen, that I have treated this use of a substantive in the relative clause as a transference out of the demonstrative clause; and such was, no doubt, the origin, or, at all events, we can explain the matter syntactically in this way. I do not thereby mean to have it understood, that the idiom of the language would allow the replacement of this transferred noun, or that it can with any propriety be generally allowed. This is, on the contrary, one principal method by which the Latins distinguish an objective clause from a merely explanatory one, and the few deviations that occur are accordingly marked as exceptions; such as, *damnatum pœnam sequi oportebat ut igni cremaretur*, Cæsar. B. G. i. 4: *illum ut vivat optant*, Ter. Adelph. v. 4, 20: *scine me in quibus gaudiis sim*, Ter. Eunuch. v. 8, 5: *audine tu illum quid ait*, *ibid.* v. 8, 7: *fac me ut sciam*, *ibid.* Heaut. i. 1, 32: *qui ejus formam cognoscere studebant qualis esset*,

word to be used in objective sentences, or with the subjunctive. Thus, *atque etiam illud ipsum, quod acerbitatis habet objurgatio, significandum est*, Cic. Off. i. 38, where the indicative is used, because the clause is explanatory of the subject; but *ostendam quid sit pericli*, see above, where the *quid sit* is objective.

Nep. in Eum. 11: *exque propinquo copias, quantæ et cuius generis essent speculandas*, Liv. xxi. 46, instances containing an imitation of a well-known Greek construction. In all these, the subjunctive follows, just as much as if the object of the first verb were made the subject of the dependent verb. On the other hand, this transference does sometimes take place, both in Greek and Latin, where the whole relative clause is not objective, and where we may with propriety restore the lost object, by taking it back from the relative clause; as, *quem dederat cursum fortuna peregi*, Virg. *Æn.* iv. 653.

(b) There are two classes of instances in Latin, where the antecedent substantive finds its place in the relative clause, in the one of which it may be removed, in the other not; but this generally depends on the nature of the verb preceding. Thus, *dicite quæ regio Anchisen quis habet locus*, Virg. *Æn.* vi. 669. Here the indicative follows, and not the subjunctive, and *regio* and *locus* may both be made objective to *dicite*. But in this, *causasque requirit inscius Æneas, quæ sint ea flumina porro quive viri compleverint*, *ibid.* vi. 711, we could not make either *flumina* or *viri* objective to *requirit*. There is a further peculiarity in this passage, viz. that *causas* is put as a direct object to *requirit*, while the relative clauses, containing each a different subject, are properly such, and *causas* must be regarded as in apposition with them, or else the relative clauses must be regarded as exegetical of *causas*. In Greek, not only is the subject of the objective relative clause transferred as object to the preceding verb, but the structure of the relative clause altered, as *ἐπιστάμεθα γὰρ Μυσοὺς οἱ οἰκοῦσιν*, Xen. *Anab.* iii. 2, 23, for *ὅτι οἱ Μυσοὶ οἰκοῦσιν*. That this is the right construction is clear from the sense of *ἐπιστάμεθα*, and the use of *ὅτι* in the same connexion lower down. Again, *Μενέλεων δὲ πύθομαι, εἰ νόστιμός γε καὶ σεσωσμένος πάλιν*, *Æsch.* *Agam.* 575. At other times, in addition to this peculiarity, another clause is made to intervene between the accusative and the clause to which it would in Latin be the subject; as, *ὁρῶντας τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπύθησιν*, Xen. *Anab.* iii. 2, 8. Or this subject of the relative clause is even put in the accusative, before the clause by which it is governed; as, *τὸν μὲν οὕτω φανερώς ἀδικοῦντα, καὶ πόλεις καταλαμβάνοντα οὐδεὶς πρόποτε τούτων εἶπεν ὡς ἀδικεῖ καὶ πόλεμον ποιεῖ*, Demosth. *Philipp.* Δ. ιε'.

Other General Principles.

§ 77.—The same rule which applies to the objective clauses of verbs, applies with equal force to those of any other class of words,

as adjectives or verbal substantives; as, *ignari quid gravitas, quid integritas, quid magnitudo animi, quid denique virtus valeret*, Cic. pro Sext. 28. 60.

§ 78.—The objective clause in Greek does not take its verb in the subjunctive, at least not for the same reason as the Latin, even when the antecedent is in the relative clause, nor after τίς. The use of ὅτι, likewise, after verbs of knowledge, &c. as εἰδέω, γινώσκω, with the indicative, is familiar to every body. Thus, τί δ', εἰ βουληθέμεν εἰδέναι μὴ μόνον ποῖοι ἄνθρωποι εἰσιν ἢ ποῖοι ἵπποι, ἀλλὰ καὶ τίνες αὐτῶν, κ. τ. λ. Plat. Alcib. i. 111, E: ὁ ρᾶς ὅπως ῥαδίως ἄμα καὶ ποιητικῶς ἐξεργασάμεθα, Lucian, Char. et Merc.

(a) The cases in which the optative is used after ὥς, ὅτι, belong to the same class as those in which the subjunctive is used in Latin, in the oblique oration, and thus we may account for the use of ὅτι and the optative, particularly after verbs of 'telling,' because in these instances the statement is that of some other person than the narrator. This practice is exemplified in the following: εἰρωτέοντος δὲ τοῦ Δαρσίου ὁ ποδοπαῆ εἶη . . . ὁ δ' ἀμείβετο, τίνες δὲ οἱ Παίονες ἄνθρωποι εἰσι, καὶ τί κείνοι ἐθελοντες ἐλθοιεν ἐς Σάρδις . . . ἐφραζον ὥς ἐλθοιεν . . . εἶη δὲ ἡ Παιονίη . . . εἶησαν δὲ . . . ὁ δὲ εἰρώτα εἰ καὶ πᾶσαι εἶησαν, κ. τ. λ. Herod. Terpsich. 13: μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι, Soph. Œdip. Tyr. 1222. Notice, however, the mixture of construction at εἰσι in the first passage, where either the change is from indirect to direct, and the Greeks allow themselves many liberties of this sort, or the indicative is purposely put, to distinguish the positive information here required, from the mere reason they might assign why they came, at ἐλθοιεν. But the Greeks do not adopt this practice in the *oratio recta*, as the Latins do, and from the great frequency with which we find the direct object in Greek, where the Latins usually make this object the subject of a whole objective clause, there is reason to believe that they did not, to the same extent, regard the relative clause as objective, but rather as exegetical or explanatory. At all events, the difference between Greek and Latin practice in arrangements of this kind, seems to have some connexion with the difference of the syntax employed. The use of the subjunctive in the oblique oration after the relative, when the clause is explanatory, is to be accounted for by another rule.

(b) The use, however, of the optative and conjunctive, in the oblique oration in Greek, is very much modified by the great freedom with which the writers in this language pass from the

oblique to the direct structure without notice. Matthiæ, in his Grammar, has given many examples of this, see § 529, *Obs.* 5, of his third edition, and explains the well-known practice of introducing the *ὅτι* before the *ipsissima verba* of the speaker, in this way. Thus the indicative is found very frequently in the *oratio obliqua*, where the optative would be expected, and often after *ὅτι* the indicative is interchanged with the optative in the same passages. Thus, *ἔλεγε δὴ, ὡς ἤλθε ἀρχὴν ὁ Σόλων — καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλαυρίσειε*, Herod. i. 86: *λέγων ὡς ἐπιρροέουσι οἱ Ἕλληνες καὶ ἀπολάμψοιτο συχνούς*, *ibid.* ix. 38. In a similar way, after *ὅτι*, in the sense of 'because,' *ἀρρώδεον, ὅτι αὐτοὶ μὲν ἐν Σαλαμῖνι κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχεῖν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται*, *ibid.* viii. 70, where Matthiæ supposes that the indicative marks a determinate and real fact that would arise, the optative one that would probably arise; though this is not necessary, if the freedom above spoken of is conceded.

§ 79.—An interrogative sentence is not regarded as objective when the direct interrogation takes place. Though, from the previous analysis there seems reason to suppose, that the relative pronoun has gained its interrogative force from its use after such verbs as *posco, rogo, peto, quero*, in a dependent clause. The syntax, however, does not bear testimony in favour of such a view. Thus, *quæ vero promulgata illo anno fuerunt? quæ promissa multis? &c.* Cic. pro Sext. 30. 66: *quid dicam? qui locus orbis terræ jam non erat alicui destinatus*, *ibid.* We have seen, moreover, already, that the interrogative *quis*, and the various interrogative adverbial forms, are in the *oblique oration* construed with an accusative and infinitive, particularly where rhetorical indignation is conveyed, so that the interrogative appears to follow its own laws. A good illustration is contained in the following: SY. *Quid est?* CTESIPHO. *Quid sit?* Ter. Adolph. ii. 3, 8, where the real direct question has the indicative, the repeated question, depending on *rogo* understood, has the subjunctive expressed. Of interrogative uses in the *oratio obliqua* with the infinitive, I may quote *quid mirum aut inexsuperabile esse?* Liv. xxi. 30: *quid periculi, quid laboris exhaustum esse*, *ibid.*: *quicquam videri*, *ibid.*: *quid agitur? quid agatur?* Terent. Adolph. iii. 3, 19.

General Observations.

(a) It is somewhat curious, that where, to a considerable extent, the whole sense of a passage depends upon whether we use the subjunctive or indicative, that the verb which indicates this should be elliptical, as in the

following: *magnaue et comitum æmulatio, quibus primus apud principem suum locus, et principum, cui plurimi et acerrimi comites*, Tacit. Germ. 13. Here, if we supply *est*, the meaning is, that those who hold the chief place, and those who have the most comrades, display great emulation; whereas the meaning most probably is, that the emulation is called into exercise, in order to obtain these relative degrees of eminence.

(b) That the infinitive mood, as it is called, always an objective one, except when used as an abstract verbal noun, is of the same origin as the subjunctive, little doubt can exist, when the strict correspondence of its two principal forms with those of the subjunctive is considered. The *t* of the 3rd person imperfect and pluperfect being dropped, is the only mark of difference, and the person does not require to be distinguished, as it is either expressed before it in the objective case, or assumed from that of the governing verb. Thus there were two or more methods of expressing an objective clause; one by using a personal clause, with a nominative subject usually introduced by a relative, or by a conjunction of the relative class; the other by an accusative and the impersonal form of the subjunctive (or the infinitive in other words). Thus, when two verbs are used to express one general notion, i. e. where the first expresses a modal condition, and the last the action, an objective form is used; as, *consuescit facere*.

CHAPTER XIV.

SPECIAL RULES FOR THE USE OF THE SUBJUNCTIVE AFTER WORDS OF THE RELATIVE CLASS.

§ 80.—It is always necessary in using *qui* with its verb, to discriminate whether the relative clause merely states a fact, or contains an explanation given by the writer; or whether it expresses an allegation of some other party; in other words, whether or no the writer is suggesting a fact or reason of his own, or of some one else. Thus, *id esse consilium Cæsaris ut quos in conspectu Gallie interficere vereretur hos omnes in Britanniam transductos necaret*, Cæs. B. G. v. 6: *qui in concione palam dixerint linguam se evellisse M. Catoni, quæ semper contra extraordinarias potestates libera fuisset*, Cic. pro Sext. 28. 60: *bello superatos esse Arvernos et Rutenos ab Q. Fabio Maximo, quibus Populus Romanus ignovisset, neque in provinciam redegisset, neque stipendium imposuisset*, Cæs. B. G. i. 45.

Obs. 1. As I have before stated, the same case may belong to two or three special rules. In the first example, *vereretur* is in the subjunctive, because it contains the allegation, not of the writer, but of other parties; and if it did not, it might still be the subjunctive, because it may constitute an integral portion of the object of a preceding verb in the subjunctive. See § 93, *Obs. 3*, below, 'to kill all whom he feared to kill in the sight of

Gaul.' In the next example, *fuisset* marks the reason assigned by Cato's enemies, not by Cicero. And in the last example, though the writer here speaks himself, yet he is held to be a distinct party from the historian, it being a mere accident that the historian and speaker are the same party.

2. There are some apparent violations of this rule. (a) Where we must suppose that the writer is throwing in an explanation of his own, similar to what would be assigned by the other party, and therefore marked as such by the indicative. (b) In certain mere circumlocutions, as *ea quæ gesserat, iisque qui præsumt, de quo agitur*, and a number of others, where the whole might be expressed by one word, or at least where such a word might be coined so as to contain the whole notion, were it necessary. (c) Where the allusion is to a recorded fact, even though it is introduced not as a statement of the writer, but as containing a part of the thought or sentiment of another person. Zumpt is of opinion, however, that the occurrence of the indicative in these instances is not in keeping with strict Latinity, but that they must be regarded as inadvertencies of the writers, which are not to be imitated. In the two cases quoted by him, *se haud multo post, quam pestilentia in urbe fuerat in juventutem grassantem in Subura incidisse*, Liv. iii. 13: *legatos nuntiare jussit, Q. Fabium consulem Aquis bellum afferre eadem dextra armata, quam pacatam illis antea dederat*, *ibid.* iii. 2, it appears to me that the 'year of the pestilence,' and 'the peace made by Fabius,' forming a part of the Roman annals, might with strict propriety be referred to in the indicative if the writer so preferred.

§ 81.—It is in this way that the subjunctive is so common with the relative after an accusative and infinitive; because the relative clause in this oblique oration then so often contains the sentiments of the person who is the subject of the infinitive, who is of course not the writer. The two last examples in the preceding § 80 are in point, to which I may add, *classem Lacedæmoniorum quæ subducta esset*, Cic. Off. iii. 11: *perutile esse consilium quod Themistocles afferret*, *ibid.*: *ibi fama est in quiete visum ab eo juvenem divina specie, qui se ab Jove diceret missum*, Liv. xxi. 22, 'so the report said:' *quas duo diversa maria amplectantur*, *ibid.* xxi. 30: *eos ipsos quos cernant*, *ibid.*: *non se existimare Romanos sine ope divina bellum gerere; qui tantæ altitudinis machinationes tanta celeritate promovere possent*, Cæs. B. G. ii. 31; but this may also be explained by the next article, as the *qui* has here also something approaching to the causal force. It is not, however, merely because the relative clause contains the thought or sentiments of the speaker, after an accusative and infinitive, that the subjunctive is used, but because also the case put by the speaker is a wholly general one, and does not refer definitely to any party. Thus, *ad hæc Ariovistus respondit; jus esse belli ut qui vicissent iis quos vicissent, quemadmodum vellent, imperarent*, Cæs. B. G. i. 86, 'that any persons who conquered should have the rule of

those whomsoever they conquered.' This passage, too, would be differently classed by different parties. Some would say that it depends on the rule given below, that with a verb in the subjunctive *imperarent*, the relative clauses essential to the sense of the whole proposition have likewise the verb in the subjunctive; others, that the relative clause following the accusative and infinitive, and containing the statement of another, requires this; or, without regarding either of these rules, some would say, that the condition expressed by the relative clause is not definite, but hypothetical.

Obs. When the relative clause, following an accusative and infinitive, does not contain the sentiments or reasoning of the party who is the subject of the verb that renders the construction oblique, then the indicative is of course usual. Thus, *scire igitur oportet omnia legumina, quæque ex frumentis panificia sunt generis valentissimi esse*, Cels. ii. 18: *quo minus mirum est opus pistorium valentissimum esse quod ex frumento, adipe, melle, caseo constat*, *ibid.*

§ 82.—When the relative with its clause is introduced, not as a mere extension of the principal subject, or as merely explanatory of the subject, but contains an emphatic ground or reason implied why something was done, or a defining circumstance of great importance to the sense of the passage, then the subjunctive is found in it. In the examples which follow, each of the relative clauses might be rendered by *cum* and the subjunctive; they contain a reason why such a man would not suffer the republic to be overthrown, or why the inference of the writer had been formed; and they give great emphasis to the statement. Thus, *non est passus ille vir, qui sceleratissimos cives, qui acerrimos hostes, qui maximas nationes, qui reges, qui gentes feras atque inauditas, qui prædonum infinitum manum, qui etiam servitia virtute victoriaque domuisset; qui omnibus bellis terra marique compressis, imperium Populi Romani orbis terrarum terminis definisset, rempublicam everti scelere paucorum; quam ipse non solum consiliis, sed etiam, &c.* Cic. pro Sext. 31. 67: *non illi ornandum M. Catonem, sed relegandum: nec illi committendum illud negotium, sed imponendum putaverunt: qui in concione palam dixerint linguam se evellisse M. Catoni*, *ibid.* 28. 60: *quod Morini Menapiique supererent qui in armis essent, neque ad eum unquam legatos de pace misisserent*, Cæsar. B. G. iii. 28: *quod Harudes qui nuper transportati essent in Galliam fines eorum popularentur*, *ibid.* i. 37.

Obs. In all these examples, the difference of meaning between *qui* with the indicative and subjunctive is plain enough. In the first, *qui* and its clause is not a further designation of the particular *vir*, but is an essential

part of the subject of *passus est*, without which the proposition would have no meaning, in English, 'a man who had so distinguished himself was not the man to suffer the republic to be overthrown.' In the third example, *qui* is not a mere extension or further explanation of *Menapii*, but states a fact which explains why Cæsar led his army there, in English, not because 'certain Menapii who were in arms remained,' but because 'the Menapii were in arms, and he must subjugate them.' And in the fourth, the relative clause also contains a reason why the Harudes could so easily effect their purpose, although the subjunctive might have been used on independent grounds. The meaning here is not that 'certain Harudes, viz. those who had lately crossed into Gaul, were laying waste their territories,' but that 'the Harudes, from having lately crossed over, were embracing the opportunity thus afforded them of doing so.' Instances, however, do occur, where the indicative is used; as, *neque vendundam censeo quæ libera* 'st, Ter. Adelph. ii. 1, 39, 'nor do I think that one who is free is to be sold.' But here the individual spoken of is present, or has been so but a moment before, and the meaning may be 'nor do I think that she (pointing to her) is to be sold, a person who is free.' The indicative or subjunctive occur in examples of this kind according as the observation is general or particular.

§ 83.—The use of *qui* causal, as it is termed, approaches nearly to the one just mentioned, and the subjunctive follows it in this signification; as, *accuses eum qui se præsidio munierit, non ut te oppugnaret, sed ut vitam suam posset defendere*, Cic. pro Sext. 36. 78: *qui gnatum habere tali ingenio præditum*, Ter. Andr. i. 1, 71: *maluimus iter facere pedibus qui incommodissime navigassemus*, Incert.: *Laocoonta ferunt sacrum qui cuspidem robur læserit*, Virg. Æn. ii. 231: *qui vim tantam in me et potestatem habeam tantæ astutiæ*, Ter. Heaut. iv. 3, 32: *qui non abstinens manum*, ibid. iii. 3, 4: *qui me hinc extrudas*, ibid. iii. 3, 28: *satin' sanus es qui me id rogites*, ibid. Andr. iv. 4, 10: *quem ego igitur rogem? qui hic neminem alium videam*, ibid.

Obs. In many cases of this kind, *qui* may be rendered in English by 'seeing that.' The indicative is found in some editions; thus, *infelix! qui non sponsæ præcepta furentis audierat*, Virg. Æn. ii. 345, which is changed to *audierit* in other copies.

§ 84.—The two preceding rules might have been included, with some others which follow, under the more general one now to be given, viz. 'That whenever the relative clause is absolutely necessary to the sense of the whole proposition', or consti-

⁶ In a certain sense, the relative clause is essential to the meaning in propositions like the following: *jam faciam quod vultis*, Hor. Sat. i. 1, 16: *trahit quodcunque potest*, ibid. 34; but *faciam* and *trahit* would both take a simple word for their object, of which the *quod* may be regarded as explanatory. But *quivis, quilibet, quod vultis, quodcunque potest*, are mere periphrases or general formulæ. See above.

tutes an integral part of it, then the subjunctive is used after it.' Thus,

§ 85.—After an absolute negative proposition, the relative takes its verb in the subjunctive mood. In this case, the whole truth of the proposition depends on the limitation which the relative clause conveys. Thus, *civis est nemo in tanto populo, &c. qui rem ullam de meis bonis attigerit,—qui defenderit*, Cic. pro domo sua, 41. 108: *inveniebatur nemo qui se suffragium de me tulisse confiteretur*, Cic. pro Sext. 31. 68: *fuit non nemo qui agnosceret Thyum regique nunciaret*, Nep. in Dat. 3. When the proposition is almost an universal negation, the subjunctive follows in like manner, and for the same reason; as, *unus est solus inventus qui dissideret*, Cic. pro Sext. 62. 130.

Obs. This is also a Greek construction; as, οὐκ ἔστιν, ἄρ' μείζονα μοῖραν νεῖμαίμ' ἢ σοί, Æsch. Prom. 291.

§ 86.—For the same reason, the subjunctive is used in the relative clause after the indefinite phrases, *sunt, reperti sunt, inventi sunt*, answering to the English 'there are,' and some others of the same class; as, *fuere qui cognoscerent*, Sall. Cat. 61, in finem: *sunt qui dicant (passim)*; *reperti sunt complures nostri milites qui insidirent*, Cæs. B. G. i. 52.

Obs. This rule applies as well to relative particles and adverbs, such as *ubi, unde*. In the same way, *non est*, in the general sense 'there is not,' influences the mood of the verb in the relative clause. The following observations are copied from the English translation of Zumpt's Latin Grammar. "As the use of the subjunctive in these expressions depends on the relative's characterizing the class which is indefinitely referred to, the indicative is used if there be any thing which fixes the verb to a definite person or persons. Thus, *quidam*, denoting, as distinguished from *aliquis*, a person known, but not specified, takes most commonly an indicative. So *sunt nonnulli, sunt multi*, are often used with an indicative, and must be so, where definite persons are meant. But with *sunt qui*, the indicative is very rare in prose authors, and its use is probably to be referred to the influence of a Greek idiom." I add an instance in which the indicative is used after *sunt multi*, though the parties are perhaps not definite; as, *sunt autem multi, et quidem cupidi splendoris et gloriæ qui eripiunt*, Cic. de Off. i. 14, and also of the subjunctive after *unus*, where the party is indefinite; as, *quidam ex Gallis unum e Romanis qui esset optimus provocavit*, Eutrop. ii. 6. Valpy, in his edition of Cicero's Offices, has the following note on the passage, *sunt enim qui, non audent dicere*, Cic. Off. i. 24: "In the present instance, and in others similar, where *sunt qui* is followed by a verb in the indicative, Ernesti has altered it into the subjunctive. I. F. Heusinger asserts that this has been done against the authority of MSS.: that where the matter predicated in the sentence is simple and absolute, without doubt or reserve, the indicative is properly employed. In the present book, 30, occurs the following

passage: *sunt his alii multum dispares, simplices et aperti qui nihil ex occulto, nihil ex insidiis agendum putant; veritatis cultores, fraudis inimici; itemque alii, qui quidvis perpetiantur, cuius deserviant, dum quod velint consequuntur.* In the first limb of this sentence, *putent* would be as improper as in the second, *perpetiuntur* and *deserviunt*. Alterations of this nature, in conformity to the grammatical notions of copiers and editors, are more difficult to effect in poetry. Thus, Lucretius iii. 115, *est aliud quod agitatur et accipit*: *ibid.* vi. 703, *sunt aliquot quarum dicere non satis est*: Horat. Od. i. 7, 5, *sunt quibus opus est.*" Thus far the editor referred to above. I may remark, however, that in three of these examples *alii* or *aliquot* is interposed, which, taken in their connexion, as in the case of *nonnulli* and *multi* quoted above, often imply a more specific reference than the simple phrase *sunt qui*. The use of the subjunctive *perpetiantur* above, is, by Valpy's own showing, dependent on other considerations than those involved in the mere use of *sunt qui*, and it will not therefore be thought that I am contradicted by his example, where after *alii* the subjunctive does occur. The first *alii* may have had a definite reference, and the second have been wholly general. I only remark, that when *alii* is used, this reference is very often definite, and the indicative is used accordingly.

§ 87.—The relative is always put with the subjunctive after the expressions *quis est? quid est?* used interrogatively; as, *quis est, qui se, cum contra me ferebatur, inisse suffragium confiteatur? quis est, qui non profiteatur se affuisse, &c.*? Cic. pro Sext. 51. 109: *quis fuit qui non arbitraretur*, *ibid.* 50. 108: *quis esset tantus fructus qui gauderet*, *ibid.* de Am. 6. 22: *quæ enim domus tam stabilis, quæ tam firma civitas est, quæ non possit everti, &c.*? *ibid.* 7. 23: *quis est in quo non fixum sit?* *ibid.* pro Sext. 60. 128.

Obs. And thus continually in the same author. This rule, of course, applies to all the inflexions of the phrase *quis est qui?* In Greek we use the indicative; as, *τίς ὦδ' ἀρῶρος ὄστις οὐκ ἀποίσειαι*, Eurip. Phœn. 594; but also sometimes the optative, with or without *ἄν*, as Plat. Euthyd. 292, E. 293, A. To prevent mistake, it may be observed, that the rule holds good only when the phrase *quis est qui* is wholly in the interrogative member; as a question is sometimes asked by *quis est*, and answered by *qui* in the redditive member, which is of course a different case. Thus, *vir bonus est quis? qui consulta patrum, qui leges, juraque servat*, Hor. Ep. i. 16, 40.

§ 88.—The relative is put with the subjunctive in cases where it is englished by 'to,' 'as to,' in the phrases *dignus qui, idoneus qui, &c.* Instances of this sort are easily understood; for, in a general way, if we render by the word 'that,' we require to use the potential in English. Thus, *indignus qui possideam*, Hor. Sat. ii. 3, 236: *qui illum decrerunt dignum suos cui liberos committerent*, Ter. Hecyr. ii. 1, 15: *nihil est Thaide hac tua frater dignius quod ametur*, *ibid.* Eun. v. 8, 21: *dignam me putes quam illudas*, *ibid.* Heaut. iv. 4, 19: *idoneus tibi*

videor esse quem tam aperte fallere incipias dolis, *ibid.* Andr. iii. 2, 13: *adeon' videamus vobis esse idonei in quibus sic illudatis*, *ibid.* Andr. iv. 4, 19: *Pompeius idoneus non qui impetret*, Cic. pro leg. Manil. 19. 57.

§ 89.—So also after *is* put for *talīs*, or after *tam*; as *neque enim tu is es, qui, qui sis nescias*, Cic. ad Divers. v. 12: *se enim eum esse dixit qui cogeret non qui expugnaret*, Nep. Ages. 5. In Greek, the indicative is used in the same circumstances; as, οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ, Soph. Antig. 220, 'no one is so foolish as to desire to die:' τίς οὖν οὕτως ἐστὶ δυστυχῆς ὅστις βουλῆσεται; Dem. de Class. θ': but with the optative in the following, οὐδεὶς οὕτως ἡλίθιος ἐστὶν ὅστις οὐχ ἰκανὸν δόλη, *ibid.* η', and in examples quoted above.

Obs. This rule is of some extent, and comprehends a variety of cases, where the force of the English 'that,' or 'such that,' may be detected. On the other hand, *is*, put for *talīs*, is sometimes followed by the relative and indicative, where the force of the English 'as' is intended to be conveyed; as, *itaque ego is in illum sum quem tu me esse vis*, Cic. Attic. vii. ep. 8; and so in the following, where it has a causal force, *heu me miserum qui tuum animum ex animo spectavi meo*, Ter. Andr. iv. 1, 22.

§ 90.—The subjunctive is used after comparatives with *quam qui*, in all its cases or inflexions; as, *majior sum quam cui possit fortuna nocere*, Ovid, Met. vi. 195.

Obs. This, like its predecessors, comes under the more general rule of the relative clause being essential to the sense of the proposition. To say 'I am too great' would be unmeaning; but the proposition becomes complete when it is added, 'to be hurt by fortune.'

§ 91.—*Qui* after *quippe* is followed usually by the subjunctive, though we then render the passage by *ut*, in the sense of 'as that:' as, *nihil attinet eam ex lege considerare, quippe quæ in lege scripta non sit*, Cic. de Invent. ii. 45.

Obs. The expressions *quippe cum*, *quippe ubi*, *quippe ut*, are employed in the same way. *Plautus*, however, uses an indicative in similar cases, and *Sallust* occasionally does so too; as, *quippe cui omnes copiæ in usu quotidiano, et cultu corporis erant*, Cat. 48. Again, with *ut qui* we have the indicative or subjunctive, according to the sense; thus, *ut quibus esset persuasum*, Cæs. B. G. v. 31: *ut apud quos plurimum hiems occupat*, Tac. Germ. 22, where the first contains a plea why, the second a fact that. In the oblique oration, *quippe*, like some other words named above, is put with the accusative and infinitive; as, *quippe duos pro uno domino acceptos*, Liv. iii. 9. In Greek, we render the *quippe qui* of the Latins by the dative of the participle; as, καλῶς ἔλεξεν ἐύλαβον-μένῳ πεσεῖν, Soph. CEdip. Tyr. 597.

§ 92.—The relative and the subjunctive are often used in place of the English ‘that’ with the potential, or of the simple English infinitive present; as, *qui cognoscerent misit*, Cæs. B. G. i. 21: *hinc demus qui fruatur*, Ter. Adelph. v. 8, 27.

Obs. But, even in cases of this kind, an indicative occurs, when the writer chooses to look rather to the fact than the intention; as, *certos mittit homines ad infimos montes qui obvii erant itinere adversariorum*⁶, Nep. in Epam. 9: *eliguntur principes qui jura reddunt*, Tacit. Germ. 12, where, however, the meaning is perhaps merely, ‘that the princes are elective, and that the dispensing justice is entrusted to them.’

§ 93.—In the same way, *quin* and *quod*, though not strictly resolvable by *ut*, both contain in themselves the force of the English ‘that,’ and are followed by a subjunctive. *Quod*, in the sense of ‘because,’ is not necessarily followed by a subjunctive; but in many cases this force seems to obtain where it is so used, because a causal may still be necessary to the sense of the whole proposition. Thus, after verbs of praising, blaming, or accusing, the relative and subjunctive follow more particularly, inasmuch as they contain in themselves the terms of the commendation or charge, not the reason assigned by the writer. *Quin* is evidently a composition of *qui non*, and *quod*, signifying ‘that’ or ‘because,’ is, as elsewhere seen, of the same origin as the neuter of the relative pronoun. In fact, the demonstrative pronoun is often found preceding it, as in the examples subjoined: *in eo reprehensus, quod ex præda tripodem aureum Delphis posuisset*, Nep. in Paus. 1: *in eo reprehendit, quod præter modum dicat esse*, Cic. pro Plancio, 33. 82; for although *eo* is usually regarded as redundant, and standing in apposition with the whole relative clause, there is no doubt that in the original mode of viewing the construction it was demonstrative to *quod* as the relative pronoun, but afterwards omitted or retained at pleasure, when *quod* came to be regarded more as a conjunction. *Quin*, with its verb in the subjunctive, is found after propositions containing or implying a negation, or expressing an obstacle or doubt. Hence it is common after *dubito*, *nullus est*, *vix reperitur*, *quis est?* *quid causæ est?* *eo inficias*, and where intervention is implied. The following are examples: *non dubitabat quin ei crederemus*, Cic. Attic. vi. ep. 2: *non cunctandum existimavit, quin*

⁶ This passage is perhaps, however, to be understood differently, by making *obvii* agree with *montes*, ‘which lay in the route of the enemy,’ though *obvius est* has the meaning of ‘meet’ in other passages, as *quicumque obvius est*, Hor. Sat. ii. 6, 51: *obvius ei fuit Emphyletus*, Nepos, Phoc. 4.

pugna decertaret, Hor. Sat. i. 1, 20: *nullum intercedebat tempus quin extremi cum equitibus præliarentur*, Cæs. B. G. i. 70: *nec suffragatio horum valuit quin præferrent*, Liv. iv. 44: *numquid vis quin abeam?* Ter. Adelp. ii. 2, 39. The Greek μή οὐ has often the force of *quin*, with this difference, that it may be followed by a participle, while *quin* requires the subjunctive. Hence it follows any word of negation or deficiency; as, ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς ἔξοιδα, μή οὐ χὶ δέϊμ' ἐμοὶ φέρουσά τι, Soph. Œdip. Col. 355, 'it cannot be but that you are come bringing some terror to me.' The following will illustrate the use of *quod* the conjunction: *hic quum ab Agnonide accusatus esset, quod Piræum Nicanori prodidisset*, Nep. in Phoc. 3: *et ante omnes Q. Servilio Prisco, quod non degenerasset ab stirpe Claudia, collaudante juvenem*, Liv. iv. 48: *criminabatur quod Titum filium ab hominibus relegasset et ruri habitare jussisset*, Cic. de Off. iii. 31: *questum quod popularentur*, Cæs. B. G. i. 37. Thus, too, after an equivalent to a verb of accusation; as, *qui M. Postumio et T. Quinctio diem dixerant quod pugnatum esset*, Liv. iv. 40. And likewise after a substantive implying a sentiment; as, *tamen illo dolore, quod Romæ non sis animum tuum libera*, Cic. Ep. ad Divers. vi. 1. With the expressions *ago gratias, habeo gratias*, we very commonly meet with an indicative after *quod*, the proposition in these cases being complete and true in itself without the causal.

Obs. 1. The subjunctive or indicative is used, according as the relative clause is essential to the complete sense or not, or according as the writer intends the relative clause to contain a mere explanation of the cause or the terms of the praise, blame, accusation, or complaint. The examples quoted with the subjunctive will fall under the general rule of objective relative clauses, or the more special rules, § 80, § 81, and § 84.

2. *Quod*, in the *oratio obliqua*, is sometimes followed by an accusative and infinitive; as, *quod si quid ei a Cæsare gravius accidisset, neminem existimaturum*, Cæs. B. G. i. 20. This I have attempted to explain above, § 38. In the sense of 'as to that,' it is not put with the subjunctive, unless one of the special rules applies to the case; as, *quod me ad consuetudinem revocas, fuit meum quidem jampridem rempublicam lugere*, Cic. Ep. ad Attic. xii. 28.

3. There is another class of instances in which *quod*, 'that,' takes the subjunctive, which belong to the special rule immediately following, but must be noticed here for the sake of systematic arrangement. This takes place when *quod* and its clause follows a verb in the subjunctive mood, as one of the particulars included in the subject of that verb, or rather, perhaps, where the relative clause is itself the subject of the verb, though an apposition word, implying the subsequent clause, is expressed with the previous verb. Thus, *quum ad has suspiciones certissimæ res accederent; quod per fines Sequanorum Helvetios transduxisset;*

quod obsides inter eos dandos curasset; quod ea omnia non modo injussu suo, et civitatis, sed etiam inscientibus ipsis, fecisset; quod a magistratu Æduorum accusaretur, &c. Cæs. B. G. i. 19.

§ 94.—When the relative clause is dependent on a verb in the subjunctive mood, and is essential to the sense of the main proposition, then a subjunctive is found in it; as, *deinde quum, quidnam id esset, quod respicere vetitus esset, agitare animo*, Liv. xxi. 22. See also the instance immediately above.

Obs. 1. The English language does not require this species of attraction, and hence its adoption in Latin constitutes a ground of difficulty to the young student. As in a previous case, however, there are some exceptions, the indicative being used in certain customary circumlocutions, where a single word of equivalent meaning might be capable of standing instead. See § 80. *Obs.* 2. (b). But if the verb in the subjunctive, on which the relative clause depends, is the subjunctive after *ut*, preceded by *tam, ita, adeo*, then the indicative occurs in the relative clause; as, *jam vero ita faciles aditus ad eum privatorum, ita liberæ querimonie de aliorum injuriis esse dicuntur, ut is, qui dignitate principibus excellit, facilitate par infimis videatur*, Cic. pro leg. Manil. 14. 41: *Asia vero tam opima est et fertilis, ut et ubertate agrorum, &c., et multitudine earum rerum, quæ exportantur, facile omnibus terris antecellat*, ibid. 6. 14: *atque ita Quirites, ut hoc vos intelligatis a nullo istorum qui huic obtrebant legi*, ibid. 8. 21.

2. A similar kind of attraction exists in Greek; as, *γόνιμα ποιητῆν δ' ἂν οὐκ εὐροῖς ἐπιζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι*, Aristoph. Ran. 96. See Matthiæ, Gr. Gr. § 527, β.

§ 95.—In nearly all the cases here enumerated, it will be found on examination, that the relative clause is indispensable to the sense of the whole proposition to which it belongs, when the subjunctive is used in it, and in other cases not specifically enumerated here, the rule may be applied with safety. There are a few cases of a different kind yet to be mentioned.

§ 96.—The verbs *dico, puto, arbitror*, are often put by Cicero, and occasionally by other writers, in the subjunctive mood, by a kind of attraction, where this mood properly belongs to the verb, which expresses what was thought or said; as, *sed ubi Consulem ad tantum facinus impellere nequeunt, ipsi singillatim circumeundo atque ementiundo quæ se ex Volturcio aut Allobrogibus audisse dicerent, magnam illi invidiam conflaverant*, Sall. Cat. 49. Had the writer not used *dico*, he would have said properly *quæ audisset*, which, by reason of the subjunctive, would have meant, 'what he said he had heard;' but he actually introduces *dico*, and puts this in the same mood, while, by reason of this change, the word that would have been in the subjunctive is put into the structure of the accusative and infinitive, and turns over its mood to *dico*. See Zumpt's Lateinische Grammatik, 8th Ausgabe, § 551.

§ 97.—As the verbs *volo, nolo, malo*, are often put in the present subjunctive, by a mere idiom, as well as some others in the present and perfect subjunctive, merely as a modest qualification, the use of the relative in such connexions is not peculiar. The use of the perfect, to which I refer, is one of extremely common occurrence in our own language, in the phrase, ‘nor would I assert.’ Thus, too, in Latin; *nec tamen affirmaverim nullam Germaniæ venam argentum aurumne gignere*, Tacit. Germ. 5: *et ut corpora lente aucescunt, cito extinguuntur, sic ingenia studiaque oppræsseris facilius, quem revocaveris*, *ibid.* Agric. 3, where the first is subjunctive for indicative, the second perfect potential for present potential.

§ 98.—The subjunctive is used, too, in relative clauses, where the writer intends to convey the idea of an action frequently repeated. This rule is, however, in all probability, identical with one of the preceding, because the relative does not in these cases refer definitely to any one case, but to all which might have taken place, which not being always known, renders the relative clause in a measure hypothetical. Thus, *eo postquam Cæsar pervenit, obsides, arma, servos, qui ad eos per fugissent, poposcit*, Cæs. B. G. i. 27. It is here implied that Cæsar was aware that this desertion had been going on, but he was probably not aware of the extent of it, nor did he know definitely when it had been practised.

§ 99.—In the direct rhetorical question, which, from the nature of the case, frequently occurs in the *oratio obliqua*, and where no answer is expected, the subjunctive is used; as, *quidnam id rei esset*, Liv. iv. 44.

CHAPTER XV.

CONCLUDING REMARKS.

§ 100.—I have noticed elsewhere, that the relative with the subjunctive may be regarded as the type or pattern by which the use of the subjunctive is rendered intelligible in other cases. A large number of the conjunctions are of relative origin, or are mere relicts of older forms of expression, in which ellipsis has taken place, or declinable forms have become fixed and adverbial. Hence dependent sentences, with *an, ne, num, ut, cur, quare, quomodo, ubi, unde, &c.* all take the subjunctive, while in direct sentences they take the indicative. Among direct propositions, we must reckon *ut* when

it is a particle of 'similitude' or 'time;' but when it signifies 'that,' 'in order that,' it marks an objective proposition. The adverb *quum*, or *cum*, very often relates to time, and takes the subjunctive too, but the use of the subjunctive in such cases marks that it is necessary to the sense of the proposition; as, *quum hæc accepta clades esset jam C. Horatius et T. Menenius consules erant*, Liv. ii. 51. Here the object of the writer is not to specify the time when these parties were consuls, but, on the contrary, to note the time when the overthrow took place, and the historical connexion.

§ 101.—In Greek, the peculiar power and use of the participle enables us to dispense with the use of the relative in many cases, where in Latin we have no other alternative.

§ 102.—In conclusion, it may be observed, that there will of course be found occasional deviations from fixed rule, where no very satisfactory reason can be assigned for the use of one mood in preference to another. Sometimes the one, and sometimes the other will be proper, according as the writer wishes more to insist on the fact itself, than another person's adducing that fact; that is to say, the relative clause may contain the sentiments of another, and be at the same time a fact of the writer's knowledge, and it may be presented either as the one or the other; as in the following, *nam si cum his copiis, quas secum transportaverat, interiisset Darius, non solum Europam fore tutam, sed etiam eos qui Asiam incolerent*, Nep. in Milt. 3: or occasional inaccuracies will occur even in Latin writers themselves, at variance with the usual practice; or, lastly, a potential force may be intended by the writer, where our own language more commonly uses an indicative. There is considerable difficulty, moreover, in classifying examples, while it often happens that the same instance may be ranged under two or three special rules, all containing particular cases of a general principle, but which it is nevertheless important to preserve and set forth, from fear of falling into too great generality, in which there is some danger of the young student's not being able to follow out the rule prescribed to him.

A P P E N D I X.

(a) The grave accent has been purposely left over the last syllable of the last word of several of the Greek examples quoted in this work, to indicate that the quotation is incomplete.

(β) page 4. § 1, *Obs.* 1. It might be argued, that, if *currebat* were the verb belonging to the relative clause, it would be in the subjunctive like *ferret*, and that, therefore, it is the verb in the relative clause that is elliptical, *curreret*. To this it may be objected, that it causes great confusion in the disposition of the two clauses, and that it is preferable to regard *qui* as the subject of *currebat*. In effect, the two clauses may be viewed as melted into one, and as the fact that he did run is intended to be conveyed, the indicative is properly used, while at *ferret* the ordinary construction appears. That this is correct, will be seen from the great awkwardness of supposing the construction to be *sæpe currebat velut qui fugiens* (for *fugeret*) *hostem; persæpe velut qui Junonis sacra ferret*, where the participle does not correspond with the finite mood.

(γ) page 9. § 4, *Obs.* 2. The following Greek example may be added: 'Αγρείδης δ' ἀν' ἑμίλον ἐφοίτα, εἶ ποῦ ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα, Hom. II. γ'. 449.

(δ) page 16. § 19. Similar to the Greek example here given, in which the subject and predicate appear to change places, is the subjoined Latin one: *huic autem qui studeant sunt nulli*, Cic. Off. i. 37. So *ulla esse potuisset*, *ibid.* ii. 3: *homines certe fuerunt*, *ibid.* ii. 4: *nulla esse potuisset*, *ibid.*

(ε) page 18. § 19, (b). There is another remarkable use of the direct for the relative structure in St. John, though different in several respects from the one occurring c. xv. v. 6. I allude to the one c. v. vv. 37, 38: "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape, and ye have not his word abiding in you, for whom he hath sent, him ye believe not." The meaning, obviously, appears to be this, 'And the Father himself which hath sent me, hath borne witness of me, whose voice though ye have neither heard, nor seen him in a bodily shape, yet ye have not his word abiding in you, because ye believe not him whom he hath sent;' *i. e.* their determined unbelief prevented their receiving the fact of his divine mission, of which the evidence was abundant. This must be the meaning and connexion, though it is possible that our Lord had in view at the time the passage, Deut. iv. 12, "Ye heard the voice of the words, but saw no similitude, only a voice." Compare also Heb. i. 2. A somewhat different case, though still referable to the same principle, is

met with Rev. i. 16, ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ, where we might say that there is an ellipsis of the relative adverb and pronoun, 'his countenance was as the sun when he shineth in his strength,' but where our translators have faithfully imitated the original, as usual, even to the form of construction. This is not, however, a case of ellipsis, since it is manifest, by comparison with other passages, that the φαίνει is put in lieu of the participle φαίνων, just as in the example quoted page 16. § 19, (a) of this work. It is therefore properly a transition from the participle to the finite verb. At Rev. xiv. 13, there is another example of the direct construction, where resort must be had to some similar explanation.

(ζ) page 19. § 19, (c). St. Paul uses the article for the relative pronoun, in this verse, τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόρον, τὸν φόρον· τῷ τὴν τιμὴν, τὴν τιμὴν, 'tribute to whom tribute,' 'honour to whom honour,' Rom. xiii. 7. There is here, moreover, an attraction in the first accusative of each member, though it is possible to explain the passage differently, and I am inclined to think that it would be better to regard τῷ as the article preceding a participle suppressed, whose meaning is that of 'having a claim to,' which governs the first accusative, the second accusative being in apposition with ὀφειλάς, or governed by ἀπόδοτε in the former part of the verse. Could we justify the use of ὀφείλω as an active verb, in the sense not of 'owing,' but of 'having something owed,' this explanation would be quite satisfactory.

(η) page 23. § 19, *Obs.* It should have been said in four different ways, for we have δὲ μὲν followed by ὁ δέ, Rom. xiv. 2. The reverse of this sometimes takes place. In further corroboration of the views contained in this *Obs.*, it might also have been noticed, that Homer uses ὁ for δὲ, where the absence of the conjunction δέ or τε would seem to intimate that the construction is really relative, and not demonstrative, and where the terminal ς is left out for the sake of the metre. See Hom. II. γ'. 351, 354, also ὅστις for ὅστις, γ'. 265, and elsewhere ὅτε for ὅστε, ὅπερ for ὅσπερ.

(θ) page 24. § 19. That the spiritus asper was often equivalent to what is termed the digamma, may be shown by the Latin orthography of *frater*, *frango*, of cognate origin with some Greek words commencing with ρ, from the fact that it often renders hiatus admissible in Homer in a similar way; and from its being, in some Latin relative forms, represented by *q* or *qu*, the modern *w*, as may be seen in 'whom,' 'when,' &c., in correspondency with which are *Gualterus*, *Gulielmus*, *Walter*, *William*, and the pronunciation of *gu* in Spanish. Often, however, the *spiritus asper* had more of the sibilant sound, as may be seen in *ε̄*, *se*, *ε̄ε*, *sex*, *ε̄πτά*, *septem*, *ὑπό*, *sub*, *ὑπέρ*, *super*, *ῥη*, *sylla*, &c. This again was softened into a mere aspiration, which is made to represent it in modern derivatives. It is, however, probable that it was also sometimes represented by a sound intermediate between the harsh sibilant *s*, and the softer breathing *h*, such as *t*. This is seen in *τοί* for *σοί*, *θάλαττα* for *θάλασσα*. In correspondency with this we have *τις*, Latin *quis*, *ὅστις*, *quisquis*, *τε*, *que*. This will suffice to show, that the attempt to connect *δ*, *δς*, *τός*, *hic*, *qui*, even etymologically, is not far-fetched. Thus, then, it has been established, that *δ* is used for article, pronoun, and relative in Greek; that *δς* is used for relative and demonstrative, and coupled with *μὲν*, *δέ*, for *ὁ μὲν*, *ὁ δέ*: and that *h*, *q*, *c*, are frequently only marks of a breathing, either preceding some unsupported vowel-sound, or following it as something upon which to rest. It might not be difficult to connect *is*, *αὐτός*,

οὔρος, with the same family, though this would be beyond the scope of the present treatise.

(c) page 25. § 19, *Obs.* at the top. Homer uses the relative form at the beginning of a period, where the demonstrative which should precede it is postponed, as in the following passage, though the use of *γάρ* shows that it should be regarded as continuous with what goes before, *αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι ναιετάουσι πόλλες ἐπιχθονίων ἀνθρώπων, τὰ ὧν μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή*, Il. δ'. 44, which example also illustrates the subject treated of page 39, § 25, (b), and is of like kind with Il. σ'. 429, exhibiting transposition from the case of the partitive genitive *τάων*, to that of the relative, with which the noun so transferred is made to agree. A curiously abrupt case with *ὅστις* inceptive occurs, Il. δ'. 240. Homer also uses *τοί, ται* for the plural of the pronoun, *ἀλλ' ἦτοι ται, νόσφι καθήμεναι*, Il. δ'. 9. In a great many instances, *τοί, ται* plurals nominative are followed by *δέ, γάρ, γε*, showing that the structure is demonstrative or direct, 'they,' 'these,' but in others again they appear to be used exactly as relatives. Thus *τοί* is followed by *δέ*, Il. α'. 447. β'. 52. 149. 151. γ'. 883. δ'. 361. 375. ε'. 546. 571. ψ'. 202. 212. 369. 449. 847. In χ'. 254, it is followed by *γάρ*. In φ'. 608. ψ'. 217, it is followed by *γε*: and in β'. 52 it is preceded by *οἱ μὲν*, in a partitive sense, similarly to the example noted Pind. Olymp. xiii. 58, only the order is reversed. In γ'. 87. ρ'. 145. υ'. 299. φ'. 267. χ'. 53, it is used for the simple relative, and in β'. 346. γ'. 308, it is followed, like the relative pronoun, by *κέν*, and in θ'. 225 by *ρά*. In these cases it will be seen on examination, that *τοί δέ* usually occurs in the initial position, and may be regarded as a demonstrative pronoun. The two examples of *τοί γε* occur where otherwise hiatus would take place before the *τ*. The employment of *τοί* by itself for the relative pronoun occurs in every instance where hiatus would otherwise take place, or a short syllable requires to be lengthened by position, which is also the case with *τοί κέν*, Il. β'. 346. In the remaining instances, υ'. 308 with *κέν*, θ'. 225 with *ρά*, it occurs after a short cæsural syllable. These facts seem to indicate clearly, that the *τοί* form was not unfrequently preferred for the sake of the metre. Another circumstance deserving of notice is, that not only is the *τός* form used where we translate by the relative, but there is reason to believe that the so-called relative was itself a demonstrative pronoun. Hence we occasionally meet with it in what may be termed its transition state: *Ζεὺς, ὅ σ τ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται*, Hom. Il. δ'. 84, and again *ἦ. 208*. This *ὅστε* is of kindred nature with *ὁ δέ*, which is often found where the relative might be put, and which I have elsewhere spoken of, page 25. § 19, *Obs.* This use of *ὁ δέ* also might be given as exemplifying transition from the relative to the direct or demonstrative construction, which is well seen in the following: *δν ρά ποτ' αὐτὸς, ὑπὸ στέρνοιο τυχήσας, βεβλήκει πρὸς στήθος, δ δ' ὑπτιὸς ἔμπειε πέτρῃ*, Il. ε'. 106, where, too, notice the repetition after parenthesis, not uncommon in Homer. As it will be more satisfactory to present at one view the way in which these forms of article, demonstrative, relative, and partitive are used, I have supplied the following table, which contains the sum of what has been embraced in the *Obs.* in the body of the work, and in this Appendix:—

(1) ὁ, ὅ	used as article in the more perfect state of the language, but as pronoun demonstrative* and relative in Homer.	
(2) ὅδε, ὅδε	as a demonstrative pronoun, and the latter as equivalent sometimes to the relative.	
(3) ὅς	as a relative pronoun, but also as a demonstrative, in which capacity it occurs in particular phrases in Attic.	
(4) ὅστις, ὅστις	used for one another.	The latter as masculine, either wholly or chiefly in the Homeric and earlier dialects.
(5) ὅστε, ὅστε	used for one another, and as simple relative, tending to prove that the ὅς was originally a demonstrative.	
(6) ὅσπερ, ὅσπερ	used in like manner for each other.	
(7) οὗ, τοῦ, and so through all cases.	for each other, sometimes even in Attic.	
(8) τοί, ται, nom. pl.	used as demonstrative and relatives in Epic and Doric.	
(9) ὁ μὲν... ὁ δέ	In English, 'the one,' 'the other,' 'this,' 'that,' 'he,' and also the ὅς δέ and ὁ δέ sometimes nearly the same as 'who.' They are generally used both together in two contrasted members of a sentence, though sometimes one or the other is wanting, as the case may be. No. (9) is most usual in the best writers, and was succeeded by No. (10). The others (11), (12), (13) and (14) are only met with occasionally, and (13) and (14) only in the earlier writers, as Homer or Pindar.	There is little doubt that the use of ἡμὲν, ἡδὲ, as simple conjunctions, has originated in the same way, though no longer declinable. See II. δ. 258.
(10) ὅς μὲν... ὅς δέ		
(11) ὁ μὲν... ὅς δέ		
(12) ὅς μὲν... ὁ δέ		
(13) οἱ μὲν... τοί δέ		
(14) τοί μὲν... οἱ δέ		

* That the ὁ, ὅ, τό, of Homer, is a demonstrative pronoun, is, beyond all doubt, in a passage like the following: διὰ πρὸ δὲ εἴσατο καὶ τῆς, II. δ. 138.

(κ) page 39. § 25, (c). A very singular example, and different, I believe, from any yet quoted in the course of this work, is the annexed: *ne quære doceri, quam pœnam, aut quæ forma viros fortunave mersit*, Virg. Æn. vi. 614. Heyne here explains by supplying *expectandam habeant*, and no doubt this may represent the construction, though I much prefer not having recourse to this mode of explanation, which detaches *quam pœnam* altogether from the verb *mersit* belonging to the relative clause. The fact is, simply, that *doceri* would be followed by *pœnam*, with which *quæ*, that would have followed as the subject of *mersit*, has become incorporated, and made to agree, so as to form with it the object of *doceri*. The ordinary and correct Syntax is employed in the second member beginning with *aut*, and this, in some measure, covers

up and softens the faulty Syntax of *quam pœnam mersit*, which is here, notwithstanding, actually employed. The case will, therefore, fall under the head of 'Attraction of the Relative into the case of the Antecedent.'

(λ) page 55. § 33. Similar to the Latin example, *Æn. i. 498. vi. 205*, is the following in Greek, though the *τός*, and not the *τοῖος* form is used; οἷον δ' ἀστέρα ἕκε Κρόνου παῖς ἀγκυλομητέω, . . . τοῦ δέ τε πολλοὶ ἀπὸ σκινθῆρες ἔνται· τῷ εἰκυῖ ἤϊζεν, κ.τ.λ. *Il. δ'. 75.*

(μ) page 60. § 34, (a). Several good instances in proof of this tendency in οἷος forms, to agree with a noun in their clause, are here exhibited with *τοῖος*, though this practice is less frequent with the demonstrative than with the relative form; ὡς δ' ὅτε τίς (five lines intervening) τοῖοί τοι, Μενέλαε, μίανθην αἵματι μηροῖ εὐφύεες, *Hom. Il. δ'. 141 to 146.* And again, δ'. 275. This might be given as exhibiting the pronominal for the adverbial use, or as a particular case of Attraction, but, I conceive, that the most comprehensive mode of regarding it, is that which refers it to a principle such as I have attempted to establish. Again, *τεττιγεσσιν εὐκόστες . . . τοῖοι ἡγήτορες ἦντο, Il. γ'. 151. τοῖη οἱ ἐπιβροθοὶ ἦεν Ἀθήνη, δ'. 390. οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ . . . τοῖος χάλκεος Ἀρης, ε'. 864. οἷός τε πελώριος ἔρχεται Ἀρης ὄστ' εἶσι . . . τοῖος ἄρ' Αἴας ὄρω, η'. 208*, where notice also *ὅστε*, in the sense of 'who'; *τοῖος γὰρ γαιήοχος Ἐννοσίγαιος ὄτρυν' Ἀργείους, ν'. 677. οἱ δέ, λύκοι ὡς . . . τοῖοι ἡγήτορες, π'. 156. τοῖον γὰρ πόθειον μῆστωρα φόβοιο, ψ'. 16*, in all of which instances it has the force of *οὕτως*. These examples are of similar kind with the *qualis* and *οἷος* constructions, given in the body of the work, and differ from those in which *talis* occurs after *qualis*, in Latin. In English we always make this construction by the adverb, and not by the relative or correlative adjective, and in Greek and Latin it was principally retained with *οἷος* and *qualis*. Thus in the *Odyssey*, where the language has undergone some perceptible change from that of the *Iliad*, I do not think that any strictly analogous examples are to be met with, at least, they must be very rare, from the examination I have made, without, as yet, meeting with any. This agrees well enough with what might be expected from the facts already ascertained. The further we proceed back in the history of the language, the more reason we have for believing that the relative and demonstrative did not exist separately; and thus, while we find in Homer the *ὁ*, *ὅς*, and *τός* form interchanged, so *οἷος* and *τοῖος* are more nearly allied, than in an after period, when a wider distinction took place between them, the latter bearing a construction which was, in later times, more characteristic of the former.

(ν) page 61. § 34, (b). This use of *ὅς* after *τοῖος* is Homeric, and is met with *Il. ω'. 182. Odyss. δ'. 776. λ'. 134. ψ'. 282.*

(ξ) page 64. § 36, *Obs. 4.* It has been suggested already, page 58. § 33 (k), that in the use of *qui* after *tam*, the *tam* with its adjective, may be merely an apposition clause belonging to the principal subject, with which the *qui* has nothing whatever to do. On reconsideration, I have no doubt that this is the proper explanation, but it may be put a little more clearly than in the passage alluded to. Thus, in the instances, *ut nemo tam humilis esset cui non aditus pateret*, *Nep. in Milt. 7: neminem unquam tam impudentem fuisse qui*, &c., *Cic. pro lege Manil. 16. 48: nemo erit tam injustus qui*, *ibid. pro Marcell. 5, 15*, the construction is *ut nemo esset cui non aditus pateret—neminem fuisse qui—nemo erit qui—the tam humilis, tam impudentem, tam injustus*, being mere qualifications of the

subjects *nemo* and *neminem*. This mode of viewing the matter, at once identifies the construction with that contained in the two subsequent examples, *num qui ante te tam nefarii qui id facerent?—an vero ullam usquam esse oram tam desertam putatis quo non fama pervaserit?* Cic., where the interrogative arrangement takes the place of the negative. Thus, then, there is nothing more in these examples than the ordinary Syntax, contained in the well-known expressions, *nemo est qui, quis est qui?* The employment of *talis, tantus, tam*, merely as intensives, without any *qualis, quantus, or quam*, occurring after them, has been sufficiently exhibited in chap. vi. of this work. Thus *has tam prosperas tamque inopinatas res consecuta est subita commutatio*, Nep. in Dion. 6, where no *quam* or adverbial relative clause is expected.

(o) page 66. § 36, Obs. 6 to 10. That *ac, atque*, are of relative origin, is not only rendered probable by their being used after comparatives and other words, where *quam* is also usual, but from the additional forms, *atqui, atquin*. The very common occurrence of *que* appended to relative forms, and the use of *at* in the same sense as *atqui*, are further corroborations. As respects *inde*, there is no more difficulty in supposing that *in* stood for *eo*, than that *un* stood for *quo* in *unde*. *Hinc*, too, is evidently closely connected from its use in *dehinc (deinde)*, where it occupies the place of an ablative, and from the fact that *c* was dropped in words of this kind, and formed no part of the root; as in *illi* for *illic*, and *illim* for *illinc*. The frequency with which the Greek *o* is changed into *u*, in Latin derivatives, is familiar, and explains the connexion of Greek and Latin relative forms; and we can also trace a close relationship between *undique*, and *de quoque, usquam* and *quopiam, usquam, unquam* and *quoquam, usque* and *quoque*. The numerous binary and ternary compounds, which words of the *alius, quis*, and *u* family form, are likewise well known, and a strong intimacy is thus marked. It is common to derive *ubi* from the Greek *ἔπου*; but from its relationship to *ibi*, as compared with that of *unde* to *inde*, one is strongly led to imagine that the *i*, in both words, is of the same origin, as well as the *u*. We cannot, however, always lay much stress on the preservation of case in these adverbs, nor is it necessary to show that *hinc* was an ablative strictly in form. In *adeo*, whose etymology is explained by the use of *ut* after it, the ablative form is used after *ad*, which governs an accusative, there being little doubt that the meaning of *adeo* is that of *ad id*.

(π) page 68. § 36, Obs. 9. *Quin* is also used for 'why not,' where its etymology is *quo non*, or *cur non*, and also followed by an imperative, where we can no longer substitute these interrogative adverbs, but where it has clearly the same sense, though no longer suiting the construction. Here is the first transition step to its thoroughly adverbial use, just as below we see *ne* retained in passages where the interrogative sense is contained, though the structure no longer properly admits it. In the meaning of 'but,' used at the commencement of a period and elsewhere, it has deviated still more widely from its original signification, but the process may be distinctly traced.

(ρ) page 69. § 36, Obs. 9. We find *ne* after *adeo* followed by an accusative and infinitive, as in the following, *adeon' homines immutarier?* Ter. Eun. ii. 1, 19: *adeon' rem rediisse?* *ibid.* Heaut. v. 2, 27, where although the *ne* is in progress of extinction, its employment answers to that of other interrogatives with the accusative and infinitive in the oblique oration, or the indignant question. In cases like *egone mea bona ut dem*

Bacchidi dono sciens? Ter. Heaut. v. 5, 6, the *ne* clearly imports the interrogative character of the sentence, while the *ut dem* depends on something implied; as, 'I be such a fool as to give,' the construction partaking of the interrogative and interjectional. Two passages have been quoted in note 8 to this reference, containing *utne*, as supposed to be used for *utrumne*. These admit, however, of being classed with those immediately preceding, partaking of the interrogative and interjectional character as they do. The *ne* may here indicate the interrogative manner of the speaker; the *ut*, the actual construction.

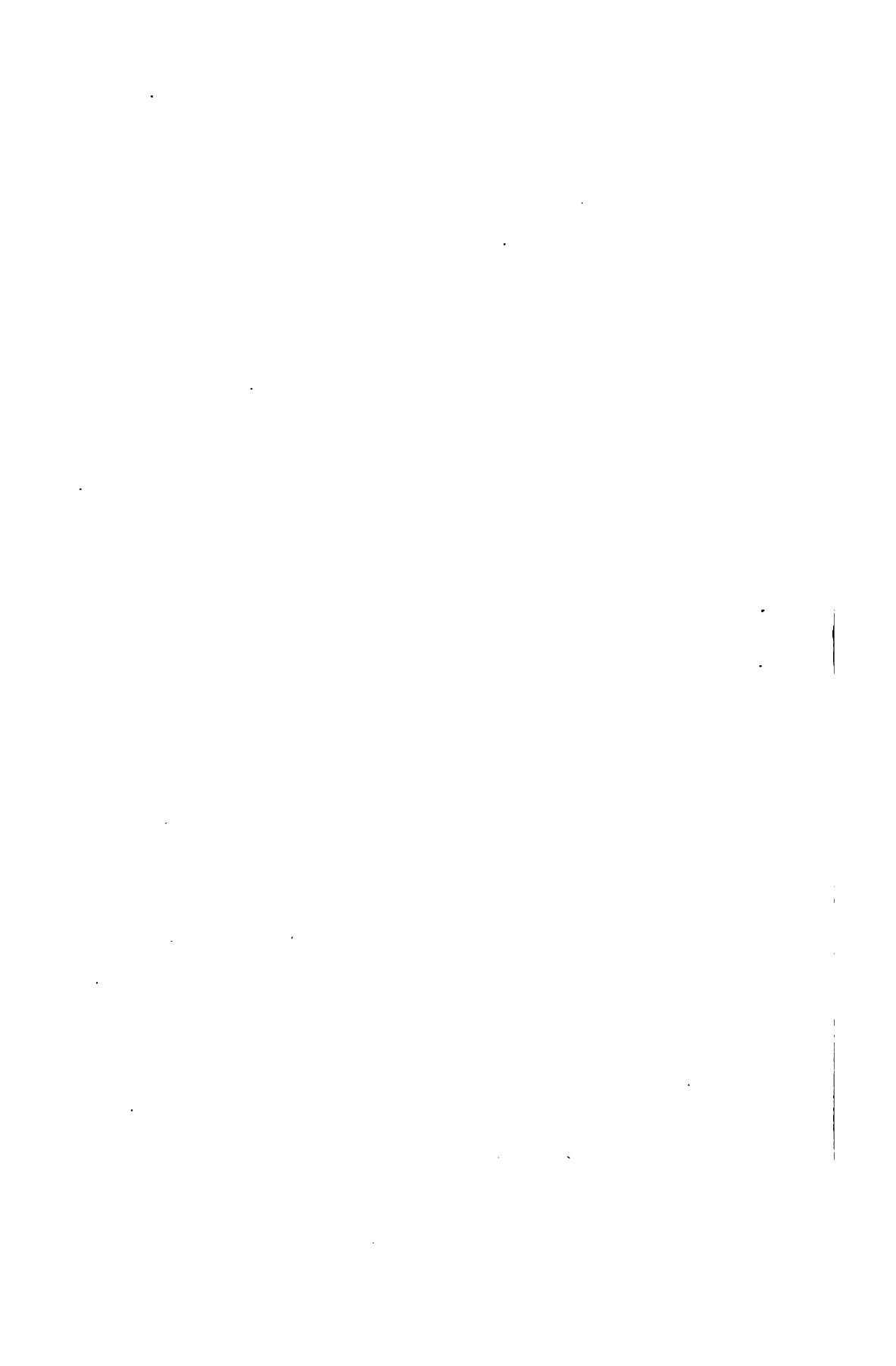
(σ) page 73. § 37, (e). I have neglected to notice some examples of double interrogatives in Latin of a different kind from any mentioned in the place here referred to. *Quid*, interrogative, is not unfrequently found preceding another interrogative sentence, as in the following; *quid enim censemus, superiorem illum Dionysium, quo cruciatus, &c.? quid? Alexandrum Pheræum, quo animo vixisse arbitramur? quid? Macedones nonne Demetrium reliquerunt? quid? Lacedæmonios nonne, &c.?* Cic. Off. ii. 7, where notice also that *Dionysium, Alexandrum, Macedones, and Lacedæmonios*, are each taken out of their clause, and made to precede it. Similarly, *quid? quæ imbelles dant prælia cervi?* Virg. Georg. iii. 265.

(τ) page 80. § 39, (b). The clause to which the relative, as demonstrative and conjunction, belongs, may be a part of another relative clause, belonging to the subject of another objective relative clause, as in the following: *cujus studium qui vituperat, haud sane intelligo, quidnam sit, quod laudandum putet*, Cic. de Off. ii. 2, where the real construction is, *et haud intelligo quid id sit quod is, qui vituperet ejus (or id) studium, putet laudandum*. This renders the construction more complicated, and causes it to assume the appearance of anacoluthon, though it may be easily analysed and found not to be so.

I have, perhaps incautiously, put the rule as to the initial *qui*, somewhat too generally. It often happens that the ordinary and strictly relative clause is taken out of its natural position and put before that to which it belongs, either as an explanatory or objective clause, and thus *qui* will stand at the beginning of a period, where it is not referred to any subject immediately preceding it in the former period. Thus, *qui recte vivendi prorogat horam rusticus expectat*, Hor. Ep. i. 2, 41: *qui cupit aut metuit juvat illum*, ibid. 51: *qui non moderabitur iræ, infectum volet esse*, ibid. 59, where the *qui* in each case occurs after a full point.

(υ) page 90. § 49, Obs. *Si* is used in other cases, where it is no mark of the hypothetical sentence, but has something of its primitive force, *sine* or *sit*, 'granted that,' whichever explanation is preferred; as, *de quibus dicere aggrediar, si pauca prius de instituto ac de judicio meo dixero*, Cic. Off. ii. 1, where Valpy quotes Virg. Æn. v. 64, 65. See also Cic. Off. ii. 6, *si prius dixerimus*, near the end.

(φ) page 92. § 52, Obs. 3. In the annexed we have *si qui* with the subjunctive, and *si quis* with the indicative, but in neither case is the clause an objective one, the first verb being in the potential, more properly speaking; *ut si qui in foro cantet, aut si qua est alia magna perversitas*, Cic. Off. i. 40.



INDEX OF AUTHORS.

THE editions of Æschylus used in the following Table are Klausen's Agamemnon and Choëphore, and Blomfield's Prometheus. I have also employed Matthis's Euripides, Wunder's Sophocles, Mitchell's Aristophanes, Dissen's Pindar, Stallbaum's Plato, Spitzner's Homer, and Ernesti's Cicero. The quotations from Cicero usually contain two references; the first to the book, where the subject is treated of in more than one, and the second to the chapter; or where there is but one principal division, to the chapter, and to the smaller sectional number printed in the edition referred to, which is wanting in some few instances. It is unnecessary to particularize the editions used for the other authors, as there is a sufficiently near agreement in the various editions to render this superfluous.

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			20. 38
			ib. 93 ob. 2.
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			ib. 25 <i>b</i>
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	575. 76 <i>b</i>	gedy, act	
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			15. 25 <i>a</i>
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in the same or in a different case from the article and participle preceding it, which latter are put absolutely in the nominative, genitive, dative, or accusative . . .	19 <i>b</i> & 20.
The nominative in this use takes the construction of the relative just as though the finite verb had been put in place of the participle . . .	23
Same construction with other words . . .	20
This construction with another noun or pronoun preceding it in an absolute construction, met with in the best writers . . .	23 <i>a, b, c</i>
	ib.
	ib. <i>c</i> , obs.
	24
C.	
<i>C</i> identical with <i>g</i> , and probably nearly related to the Greek aspirate in some words . . .	19 obs.
<i>C</i> final in many words a mere breathing or support for the voice, sometimes present, and sometimes absent before <i>u</i> . . .	ib. obs. & note 3.
<i>Cubi, cunde, ceter</i> , the forms which <i>ubi, unde, and uter</i> assume in compounds . . .	36 obs. 9.
and <i>ubi</i> , like the Greek <i>πῶ, ποῖ</i> , probably old genitives or datives . . .	ib. obs. 9.
<i>Cum</i> for <i>quod</i> . . .	ib. obs. 6.
<i>Cumque</i> appended to <i>ut</i> . . .	ib. obs. 6.
sometimes put alone for <i>quandocumque</i> . . .	ib. obs. 8.
This termination is frequently equivalent to the duplication of the relative form which precedes it, thus <i>ut ut, ubi ubi, quis quis, qualis qualis</i> , &c. are put respectively for <i>utcumque, ubicumque, quicumque, qualiscumque, &c.</i> . . .	36 obs. 8. & 37 <i>a</i>
D.	
Dative elliptical . . .	3
Declinable form of the relative often used as an adverb . . .	36
This is done occasionally in the poets where the relative is in agreement with a noun, instead of the adverb being employed . . .	ib. obs. 4.
The same done sometimes with the demonstrative . . .	ib. obs. 4.
Demonstrative or direct construction used in place of that by the relative . . .	16
used immediately after the relative structure in the prior member of a sentence, instead of the relative . . .	19 <i>c</i> , App. (<i>ε'</i>)
together with the relative structure used in the same member, where one appears wholly redundant, frequently found in Greek . . .	25 <i>b</i> obs. & note 9.
Similar English example . . .	19 <i>b</i>
The same thing in Latin with <i>qui illi</i> , where the common view is, that <i>qui</i> is redundant in . . .	20
	21 obs. 3.

	SECT.
a wrong case, though this may be explained by supposing that the <i>qui</i> has only the force of the copula	21 obs. 4.
Demonstrative melted into one clause with that of the relative, particularly after interrogatives <i>rig, quis</i>	19 <i>f</i>
The same with the demonstrative	ib. note.
pronoun and the noun with which it agrees often separated in Greek, so that the demonstrative comes last	47
pronoun and its noun separated by the intervention of the relative clause, so that the noun comes last, and this may explain some cases of what has been termed transposition	46
adverb coupled with the relative adverb in the same member	21
in agreement with a noun instead of depending on it as the latter of two substantives	13 obs.
form in lieu of the relative, in Homer, at the beginning of a period, rendering it probable that the construction is really what it appears to be	19 obs.
and copula often supplied by <i>qui, quæ, quod</i>	19 obs. 27 obs. & 38.
adverb put in lieu of relative adverb in German repeated after parenthesis	ib. obs.
pronoun often inserted in Greek interrogative sentences	22 obs.
plural with singular interrogative	25 <i>b</i>
form found in both clauses where one should be relative, which is found elsewhere reversed	55
Absence of, no proof that the relative clause is objective, any more than its presence is that the relative clause is merely explanatory	19 obs. 37 <i>b</i> , obs. 2.
Dependent clauses in English do not admit the relative always as in Latin	75 <i>a, b, c</i>
Difference of Greek and Latin construction in the case of relative clauses	38 note 1.
Different modes of explaining the same construction may be resorted to	27
Difficulty of determining always whether the construction is relative or direct, when the demonstrative form is employed	{ 2 obs. 2.
Digamma, expressed in Latin by <i>f</i> or <i>v</i> , appears in some cases to have answered to the <i>spiritus asper</i> of the initial <i>ρ</i> and <i>υ</i> , and probably to <i>q</i> or <i>qu</i> in Latin	{ 3 obs. 1, 2.
Dorians preserved <i>r</i> in the nominative plural of the article and relative	{ 4 obs. 1, 3.
Double comparatives	19 obs.
relative arrangements in similes	App. (θ')
relative compounds answer to indefinites in <i>cunq̄ue</i>	ib. obs. & App. (ι)
relatives in lieu of relative and demonstratives in admirative or interjectional passages	33 <i>g</i>
interrogatives in the same member	33 <i>g, 37 d</i>
The same in Latin where <i>quid?</i> precedes	{ 36 obs. 8.
	{ 37 <i>a</i>
	ib. <i>c</i>
	ib. <i>e</i>
	App. (σ)
E.	
<i>ἦ δ' ὄc, ἦ δ' ἦ</i> , Attic use of	19
<i>si</i> , origin of	36 obs. 9.
in particular phrases	8
for <i>ὄτι</i>	36 obs. 9.
<i>εἶθε</i> answering to <i>si, o si</i>	36 obs. 9.
<i>εἴπωτε</i> for <i>ἴνα</i> or <i>ὥστε</i>	49 obs.

	SECT.
<i>εἰ τις</i> used like <i>si quis</i> in Latin	4 obs. 2.
common with suppressed sense before it	ib.
used of a definite party	49
supplied by <i>ὅς</i>	ib.
Ellipsis so called, not always such, but merely a convenient mode of representation	page 3, prelim.
of the antecedent and its governing preposition	6
of the principal subject more rare when the relative is in one of the oblique cases	1 obs. 4.
of the object common after some verbs, and its place supplied by the relative clause with the verb in the indicative	9 a
not supposed, where the relative clause is strictly objective, and the verb therein in the subjunctive	ib. b
takes place before relative adverbs	7
of the relative itself takes place in familiar idioms, measurements of heights, distances, &c., and in the phrases <i>ἐλεξε τὰδὲ</i> , &c.	16, 18
of the relative in English	17
of the relative often takes place after another relative, or rather the first relative stands for its own member, and for another requiring a different case, or some other modification	19 c
of the preposition before the relative in some English examples	36 obs. 10.
<i>ἰναυρίων ἧ</i> , omission of the relative with	19 b
<i>ἔστιν ὅς, ἃ</i> , analogy with <i>ὅς μέν</i>	ib. obs.
G.	
<i>G</i> answers to the Latin <i>c</i> and English <i>w</i>	App. (θ)
Genitive absolute serving the purpose of conjunction	{ 28 note 6.
elliptical	{ 36 obs. 4.
plural often found in connexion with a singular relative referring to the same subject, by reason of its being regarded partitively	2
plural following the relative used as a partitive	55
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plural of the relative more common in Greek in this way, because the relative so often fills the place of the demonstrative	57
plural is found in connexion with a superlative adverb, where the adverb does not designate one of the class	56 obs. 1.
Grave accent left over the last syllable of a Greek quotation to indicate that it is incomplete	57 obs.
Greeks use the objective clause how	App. (a)
	78
H.	
<i>H</i> allied to <i>spiritus asper</i> and digamma	19 & App. (θ)
I.	
<i>Id</i> omitted with the first member of a comparative clause, and <i>illud</i> inserted in the latter	1 obs. 2.
Impersonal use of the antecedent clause when the relative is itself personal	1 obs. 3.
<i>ἵνα</i> in the New Testament with the force of the Latin <i>ut</i> , where we do not explain by 'in order that'	36 note 9.
<i>Inde, ibi</i> demonstratives of <i>unde, ubi</i>	36 obs. 9. & App. (ο)

	SECT.
Indefinite pronoun followed by optative in Greek as in Latin by the subjunctive	73 note.
Indirect questions require verb in the subjunctive	76
Infinitive, how it differs from <i>ut</i> and the subjunctive, and from the accusative and infinitive	74 obs. 2.
mood objective	79 <i>b</i>
Integrity of some doubtful Greek passages defended	22
Interrogative preceded by the article in English	65
form preferred to the indefinite in certain Greek passages	64
repeated after parenthesis	22 note.
with negative in place of a strong assertive	37 <i>e</i>
in place of a strong negative	ib. <i>e</i>
in the construction of the governed accusative and infinitive	39 <i>j</i> , obs. 1.
in the construction of the accusative and infinitive in the oblique oration, rhetorically	ib. <i>j</i> , obs. 1.
with the demonstrative in agreement with it and the noun	25 <i>g</i> & 34 <i>a</i>
attracted, particularly when ending in <i>οἷος</i> adverbs commonly followed by the accusative and infinitive in the oblique oration and in expressions of surprise after <i>adeon'</i>	39 <i>j</i> , obs. 1. 79
followed by the relative and optative in Greek as in Latin <i>quis est qui?</i>	App. (<i>ρ</i>)
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<i>Is</i> elliptical	79
emphatic, usually precedes the relative clause when the antecedent clause is postponed	1 1 obs. 2.
N.	
<i>Ne</i> as a negative and enclitic derived from <i>μη</i>	36 obs. 9. & note 6.
origin of its use with <i>an</i>	ib. obs. 9.
has lost its force in many words to which it is appended	ib. obs. 9.
interrogative sometimes followed by <i>ut</i> and the subjunctive appended to <i>ut</i> followed by the subjunctive in interrogative or interjectional sentences	App. (<i>ρ</i>)
with accusative and infinitive in exclamations, and appended in this use often to <i>adeo</i>	36 note 8, App. (<i>ρ</i>) 36 obs. 9, also note 7, and App. (<i>ρ</i>)
Negative propositions in Greek have the relative with <i>ἄν</i> and the optative, as in Latin the subjunctive	73 note.
<i>Nemo</i> followed by <i>homo</i>	32 obs. 3.
followed by <i>unus</i>	ib. obs. 3.
<i>νίς, μίς</i> often occur after the relative in a corresponding member of a sentence coupled only by <i>καί</i> . (<i>Direct for relative structure.</i>)	19 <i>b</i>
Nominative elliptical	1
<i>Nominativus pendens</i>	23
<i>Nostra</i> after <i>interest</i> not ablative feminine	28 note.
Noun repeated in the same member	22 note.
O.	
ὄ for ὄς	App. (<i>ι</i>), (<i>η</i>)
ὄ for ὄτ as conjunction	36
translated by 'in that'	ib. obs. 4.
Object of a relative clause sometimes removed and put as object to a preceding verb	20 obs.
Objective relative clause how distinguished	76, &c.
ὄ δέ not by way of contrast, but for ὄς	19 obs. App. (<i>ι</i>)
followed by ὄς μίς	App. (<i>ι</i>), (<i>η</i>)
<i>οἷος</i> uses of	3 obs. 1 & 34.
with force of ὄς	34 <i>b</i> & App. (<i>ν</i>)

	SECT.
ολος intensive	34 & 34 c
attraction prevalent with it	ib. a, App. (μ)
frequently doubled	34 c, 37 c
redundant	34 d
οιον difficulty of determining when used adverbially	ib.
οια both used as adverbs	35
with the force of <i>quum</i>	34
for <i>ως, ωστε</i>	ib.
δπερ for <i>δσπερ</i>	App. (ι), (η)
δποϊος used like ολος and <i>qualis</i> agreeing with a noun in its clause	34 a
δπότερος for <i>πότερος</i>	62
Optative in the oblique oration in Greek after <i>λέγω, έρωσάω, ειπον</i>	73 note.
after <i>ως, δτι</i> in oblique narration	78 a
much modified by the freedom usual among Greek writers	ib. b
δς signifying 'and he' with copula	App. (ι)
interchanged with ολος	34 b
used after <i>τολος</i> in Homer and elsewhere	App. (ν)
for <i>ει τις</i>	49
<i>δστις, ολος</i> with <i>αν</i> or <i>ειν, κε</i> and the optative	73 note.
δς <i>μην</i> . . . δς <i>δε</i> used for <i>δ μην</i> . . . <i>δ δε</i>	19 & App. (ι)
followed by <i>δ δε</i>	App. (ι), (η)
with the second omitted	19 obs.
used partitively as in English the phrase 'what with'	ib. obs.
δσα for <i>ως</i>	36 obs. 4.
δσα <i>μη</i> for <i>δτι μη</i>	35
δσος after <i>τσοος</i> with substantive in its own member	ib.
without <i>τσοος</i> , in reference to a preceding subject	ib.
with antecedent elliptical	ib.
after adjectives of quantity and superlatives	ib.
for <i>δς</i> , though then generally after a word of quantity	ib.
after a comparative adjective	33 k
δσπε in the sense of 'who,' from <i>δς</i> 'he' and <i>τε</i> the conjunction	19 obs. App. (ι)
δστις uses of	2 obs. 5.
origin of	25 note.
used for <i>δς</i> definite	37 a, obs. & 70
followed by <i>δς</i> in relation to the same subject	37 a, obs.
following <i>τις</i>	{ 25 a note 7.
<i>ου</i> for <i>ωστε μη</i>	37 a, obs.
<i>αλλος</i> } answering to the Latin <i>qui alius</i>	36 obs. 4.
<i>ετερος</i> }	26
δτε for 'at one time' opposed to <i>αλλοτε</i> , accented <i>οτι</i>	36 obs. 5.
for <i>δσπε</i>	App. (ι)
for <i>αφ' ου</i>	36 obs. 5.
δτι signifying 'that' and 'because' of one origin, explained by ellipsis	36
for <i>τι</i>	62
supplied by <i>ει τι</i>	49
with the accusative and infinitive	39 obs. 4.
δτις for <i>δστις</i>	App. (ι), (η)
οδδεις like <i>quisque</i> put in apposition with a plural	32 obs. 2.
with <i>τις</i> in the same member	ib. obs. 3.
ως for <i>δς</i>	36 obs. 5.
for <i>οια</i>	ib. obs. 5.
for <i>δσοος, δς</i>	ib. obs. 5.
ωσπερ for <i>δσπερ</i>	ib. obs. 5.

P.

Participle in lieu of the relative construction	16 obs. 3, & 19
followed by the finite verb in a second member,	
coupled only by <i>και</i>	19 a

	SECT.
Participle expressed by the finite verb	App. (ε)
This construction common in St. John	19 a
Person, change of, from third to second or first with relative .	59
Personal pronoun repeated in the same member	22 obs.
and demonstrative often put before the rela- tive clause to which they are the subject .	39 a, obs. 1.
<i>Primus, princeps</i> , absorption of the relative with them	19 f
Pronoun relative and <i>αὐτός</i> in the same member	20
supplied by the participle in the same con- struction	23
Proper name repeated in the relative clause, or placed there by transposition	25 b
often put before the relative clause to which it is the subject	39 a, obs. 1.
<i>πῶτος</i> with the demonstrative in its member in the same case .	34 a
its peculiar construction and tendency to attraction	} 25 g 34 a
Possessive pronoun followed by the personal relative in agree- ment with the primitive	58
The same thing when the relative is supplied instead by the participle	ib.
<i>Postquam, priusquam</i> with indicative, or in the oblique oration with the subjunctive	74 obs. 1.

Q.

<i>Q</i> represents probably something equivalent to the breathing before the initial <i>υ</i> of the Greeks, or was used for the commencement of some vowel sounds in the same manner as <i>c</i> final for the closing them	19 obs.
Sometimes it answered to the Greek <i>τ</i>	App. (ι)
<i>Qualis</i> in its ordinary construction	33 b
to express degree or intensiveness	ib. c
supplied by <i>qui</i>	ib. c & f
common with a substantive in its clause, like <i>οἷος</i> in Greek	ib. e. See note also.
with a noun in its clause, followed by <i>talis</i>	33 e.
in an oblique case, with the main proposition to which it refers postponed	ib. e
attracted	ib. k, obs.
<i>Quam</i> in <i>similes</i> without <i>tam</i> , in the same way as <i>qualis</i> with- out <i>talis</i>	ib. e
preferable to <i>quo</i> after <i>post</i>	36 obs. 4.
used of 'place,' 'time,' 'quantity'	ib. obs. 4
preceding the comparative on which it depends	44 note 4.
<i>Quamobrem</i> for <i>propter quem</i>	36 obs. 5.
<i>Quantus, a, um</i> in its ordinary construction	33 a
in connexion with one subject of comparison, after a comparative adjective	ib. g
without a fresh subject	ib. g
intensive	ib. d
<i>qualis</i> after <i>tantus, talis</i>	ib. k
both used interrogatively	ib. i
for <i>quam tantus</i>	37 c
<i>Qui</i> derived from <i>καὶ οἱ</i>	19 obs.
used partitively	28 note 5 & 56.
shortened form of <i>quis</i>	ib.
admirative with noun in its clause	31
with the force of <i>qualis, quantus</i> , particularly when used with one or other of these	33 f
followed by <i>si, nisi, cum, &c.</i>	39 a
at the beginning of a period stands commonly for the demonstrative and copula	ib. a, obs. 2.
when merely transposed not so	App. (r)

	SECT.
<i>Qui</i> in the construction of the ablative absolute	39 <i>c</i>
in agreement with a noun on which it should depend in the genitive	ib. <i>d</i>
for <i>ut</i> and <i>quam</i>	36 obs. 4.
after <i>tam</i> differently explained.	App. (ξ)
initial followed by <i>si, nisi</i> , not a case of anacoluthon	39
<i>Qui</i> probably old ablative of <i>quis</i>	36 obs. 8.
<i>Quin</i> supplied by <i>qui non</i> , both in use	36 obs. 9, note 5.
Other uses of <i>quin</i>	App. (π)
with subjunctive	93
<i>Quippe qui</i> with subjunctive	91
<i>Quisque</i> generally a substantive	32 obs. 1.
<i>Quis, quid</i> etymology of	28
derived from <i>τις</i>	ib.
used substantively	{ ib. note 5. 76 note.
more common in objective clauses	ib. note.
one mark of the objective clause	ib.
used for <i>aliquis</i> , after <i>si, nisi, &c.</i>	48
<i>aliquis</i> used as adjectives	28 note 5.
used partitively	ib. note 5.
The neuter form for <i>cur</i>	36 obs. 6.
and <i>qui</i> by duplication with another relative form give rise to <i>quidam, quique, quicumque, aliquis, quisque, quisquis, quisnam, quispiam, quisquam</i> , most of them answering to certain uses of <i>τις, τις, ὅστις</i>	32
This duplication seems to render them indefinite	ib.
<i>Quisnam</i> , etymology of	ib.
<i>Quisquam</i> followed by <i>ullus</i> in same member	ib. obs. 3.
<i>quidquam</i> , by <i>nihil</i> in same way	ib. obs. .
<i>Quisque</i> like the Greek <i>ἕκαστος</i> is used in apposition with a plural subject as a partitive, and also in apposition with a noun in a different case	ib. obs. 2.
<i>Quisquis, quicumque</i> not alone the subject of a proposition	ib. obs. 1.
<i>Quivis</i> as an indeclinable adjective	36 obs. 8, note 3.
<i>Quoad</i> , etymology of	{ 28 note. 36 obs. 4, note.
<i>Quod</i> used adjectively	28
also substantively	{ 28 note 5. 76 note.
in the sense of <i>quod attinet ad id</i> , explained by ellipsis	36
followed by the accusative and infinitive	38, 93 obs. 2.
with the subjunctive in an optative sense	39 <i>g</i>
with subjunctive	93
<i>Quoniam</i> , etymology of	32
<i>Quot</i> more common than <i>quotus</i>	33

R.

Relative pronoun originally a demonstrative in Greek	19 obs. App. (ι)
construction not used in Hebrew	ib. obs.
often takes the place and construction of the supposed elliptical antecedent, in Greek	2 obs. 1. 4 obs. 2.
similarly employed in Latin	3 obs. 1.
in an oblique case, with the elliptical antecedent the object of the foregoing verb	1 obs. 4.
clause objective after the impersonal participle in <i>dum</i> , and the proof of this	9 obs. 2.
in agreement with a word not the antecedent, on which it should depend in the genitive	13
construction supplied by the participle	16 obs. 3 & 19.
repeated in place of the conjunction	19 <i>d</i>
sometimes appears to stand for the conjunction, where it is said to be redundant	21 obs. 4.

	SECT.
Relative and demonstrative clause melted into one after interrogatives	19 <i>f</i>
The same with demonstrative pronoun	ib. <i>f</i> , note.
repeated after parenthesis	22 obs.
in the same member with the personal pronoun	23 obs.
put in the demonstrative construction, for which and the copula it often stands	25 <i>a</i> , & 38
Its construction with <i>medius, reliquus, totus, par, &c.</i>	26
in construction with two nouns, of which one is dependent on the other in the genitive, and the relative agrees with the former (rare)	27
twice repeated in the same reference	37 <i>b</i> , obs. 1.
form in both clauses, where one should be demonstrative	ib. <i>b</i> , obs. 2.
agreeing with an implied antecedent	58
with change of person	59
in attraction	{ 25 <i>c, d, e, f</i> 54 App. (<i>ε</i>)
frequently in Greek not used of the last-named subject, where its place might be filled by <i>kai αὐτός</i>	39 <i>b</i> , obs.
preceding the antecedent or the word to which the relative clause is objective	40—45
clause belonging to a subject within another relative clause sometimes præposed	47 and App. (<i>τ</i>)
in the genitive plural after partitives	57
usually avoids this last construction with <i>singulus, reliquus, plerumque, plurimus, multus, &c.</i> , and agrees with them as an adjective	ib.
Its inflexions used as adverbs in <i>ἄρε, καθάπερ, οὐ, οἱ, ᾧ, &c.</i>	36 obs. 1, 4.
clause when it expresses the sentiments not of the writer, has its verb in the subjunctive	80
Exceptions in certain circumlocutions	ib. obs. 2.
clause when emphatic, or containing something essential to the sense of a passage, takes the subjunctive	82
when causal takes the subjunctive	83
clause when constituting an integral part of a proposition requires the subjunctive	84
after an absolute negative proposition, or an almost universal negation, takes the subjunctive	85
in certain indefinite phrases with subjunctive	86
after the interrogative phrase <i>quis est qui?</i> and its cases with the subjunctive	87
after <i>dignus, idoneus</i> , with the subjunctive	88
after <i>is</i> put for <i>talis</i> , or after <i>tam</i> , with subjunctive	89
after comparatives followed by <i>quis</i> with subjunctive	90
clause dependent on a preceding subjunctive put with the subjunctive	94
with subjunctive by attraction	96
S.	
<i>Si</i> , origin of	36 obs. 9, App. (<i>υ</i>)
used for <i>quod</i> or <i>ut</i>	ib. obs. 9.
omitted	ib. obs. 9.
does not always render a sentence hypothetical	App. (<i>υ</i>)
<i>Si quando, si qui</i> , origin of, for <i>quandocumque, quicumque</i>	36, obs. 9. & 51.
<i>Si qui, α, οδ,</i> and <i>si quis, α, ιδ,</i> both in use	51
more common than <i>si quid</i> with the indicative, while the latter is more usual with subjunctive, though not always, unless in objective clauses	52 obs. 2.

	SECT.
<i>Si quis</i> , origin and employment of	36 obs. 9.
for <i>quicumque</i> does not render the clause hypothetical or doubtful	49
used precisely as a relative pronoun with ellipsis, transposition into its clause, as a partitive, as the subject of the ablative absolute, and with its case altered by attraction	50 a, b, c, d, e
<i>Spiritus asper</i> often pronounced <i>s</i> in Latin derivatives, and probably with both the sounds of <i>h</i> and <i>t</i>	App. (θ)
Subject of the relative clause removed from its own member, and made the object of a preceding verb, or adjective, or substantive, a well-known Greek construction, sometimes imitated in Latin, and also very rarely in English	2 obs. 4. 20 obs. 21 obs. 3. 73 note. 25 b 76 b
of the verb in the objective case owing to the transference of that subject into the oblique case of the relative, the relative clause being then taken as a whole for the subject of the verb	25 b
noun in the second member in comparisons	61
and object expressed by one word	63
and predicate changing places	App. (δ)
Subjunctive and potential, their difference	71—73
Often a verb is both	74 obs. 2.
used in objective relative clauses	ib.
after the phrases <i>sunt qui</i> , <i>reperi sunt</i> , &c.	75 d
in the dependent clauses of the oblique narration	81
<i>Sunt multi</i> how used with indicative or subjunctive	86 obs.

T.

<i>Tam</i> followed by <i>qui</i>	33 k
Explanation of this construction	App. (Ξ)
omitted before <i>quam</i>	ib. k
often without <i>quam</i>	App. (Ξ)
<i>Tantus, talis</i> followed by <i>ut</i> and <i>qui</i>	ib. k
<i>τις</i> use of	2 obs. 5. 20 obs. 28 note 6.
interrogative with the demonstrative in its member	
<i>τοί, ται</i> nominatives plural both as demonstrative and relative, and followed by <i>δέ, γάρ, γέ, κίν, κε, ρά</i> in situations where hiatus is prevented or a short syllable lengthened	App. (ι)
<i>τοῖος</i> used with similar attraction to <i>οἷος</i> , where we should rather expect <i>ὄρωος</i> , common in the Iliad	App. (μ)
This confirms the idea of the original oneness of demonstrative and relative forms	App. (μ)
<i>τόν</i> the oblique form of the pronoun demonstrative followed like the relative by <i>ρά, πότε, κίν</i>	19 obs.
<i>τόσοσ</i> followed by <i>ἀλλά</i>	33 k
<i>τοῦ, τῷ, τόν</i> and <i>τοί, ται, τά</i> plural used as relatives	19 obs.

U.

<i>Ubi</i> for <i>ut</i>	36 obs. 6.
<i>Un</i> a fixed form equivalent to <i>quo</i>	ib. obs. 9.
<i>Unde</i> for <i>de quo</i> used of person, place, cause	ib. obs. 7.
<i>Unquam</i> redundant after <i>si quando</i>	52 obs. 1.
<i>unde, ubi, uter, ut, uti</i> of relative origin	36 obs. 7.
<i>Unus</i> redundant after <i>nemo</i>	52 obs. 1.
<i>Ut</i> derived from <i>ἔτι</i>	36
its real meaning and power	ib. note.
not always in sense of 'in order that'	ib. note.

	SECT.
<i>Ut</i> its meanings explained by ellipsis in the following, 'in order that,' 'as,' 'how,' 'when,' 'because,' 'considering that'	36 obs. 2.
used for <i>quum</i> , <i>quantum</i> , <i>quam</i> intensive, <i>quamvis</i> , <i>quomodo</i> , and followed by <i>pote</i> (Gr. <i>πότε</i>) and <i>cumque</i>	ib. obs. 6.
after <i>ne</i> in expressions of surprise	App. (ρ)
with <i>ne</i> appended to it, supposed to be for <i>utrumne</i>	ib. obs. 9, note 8.
This last usage possibly analogous to the first named, where indignation or surprise is expressed, and not for <i>utrumne</i> and the subjunctive how it differs from the simple infinitive and the accusative with infinitive	App. (ρ)
in what cases we may always use it	74 obs. 2. ib. obs. 2.

V.

Verbs which take only a relative clause as their object . . . commonly used parenthetically which have either become or are on the road to becoming adverbs, <i>fac</i> , <i>licet</i> , <i>vis</i> , <i>libet</i> , <i>oro</i> , <i>precor</i> , &c.	25 note.
which are introduced parenthetically do not put the verbs of the clauses, which might be made to depend on them, in the subjunctive mood	36 obs. 9.
which take either of two constructions sometimes put with both	75 e 61



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